

# REPORT

## ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 11th September 1909.

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( 1255 )

## LIST OF NEWSPAPERS

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI.</b>					
1	"Anusilan" ...	Calcutta ..	Weekly	.....	1,000
2	"Bangabandhu" ...	Ditto ..	Do.	Barendro Lal Mukerjee, age 27, Hindu	600
3	"Bangabhumi" ...	Ditto ..	Do.	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ..	Do.	Kanai Lal Das, age 25, Karmokar	100
5	"Bangavasi" ...	Calcutta ...	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura ...	Do.	Biswanath Mukerji, B.L. ...	713
7	"Basumati" ...	Calcutta ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto ...	Do.	.....	
9	"Birbhum Hitaishi" ...	Suri ...	Do.	Rajranjan Sen, age 34, Baidya	300
10	"Birbhum Varta" ...	Do. ...	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
11	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Prabodhananda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dinanath Mukerji, age 43, Brahmin ..	650
13	"Daily Hitavadi" ...	Calcutta ...	Daily	.....	
14	"Dainik Chandrika" ...	Ditto ...	Do.	Hari Dass Dutt, age 37, Kayastha ...	200
15	"Dharma-o-Karma" ...	Ditto ...	Monthly	.....	
16	"Education Gazette" ...	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L. ...	1,500
17	"Ekata" ...	Calcutta ...	Do.	Hari Dhan Kundu (Principal contri- butor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
18	"Hitavadi" ...	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha ...	1,000
20	"Howrah Hitaishi" ...	Howrah ...	Do.	Gishpaty Kabyatirtha, age 36, Kayas- tha.	3,500
21	"Jagaran" ...	Bagerhat ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brah- min ; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar" ...	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha	500
23	"Kalyani" ...	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi" ...	Khulna ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi" ...	Chandernagore ...	Do.	Surendra Nath Sen, age 32, Hindu ...	500
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brah- min.	100
29	"Nadia" ...	Krishnagar ...	Do.	Susil Kumar Maitra, age 28, Brah- min.	800
30	"Navajivani-o-S w a d e s h i Christian."	Calcutta ...	Tri-Weekly	Rev. Lall Behari Shah, age 50, Native- Christian.	300
31	"Nayak" ...	Ditto ...	Daily and Weekly.	.....	500
32	"Nihar" ...	Cental ...	Weekly	Madhu Sudhan Jana, age 49 ...	200
33	"Nivedan" ...	Calcutta ...	Do.	.....	
34	"Pallivarta" ...	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha ...	400
35	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
36	"Prachar" ...	Calcutta ...	Monthly	.....	
37	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38, Goals.	500
38	"Pratihar" ...	Berhampore ...	Do.	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
39	"Prava" ...	Calcutta ...	Do.	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat" ...	Ditto ...	Do.	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar" ...	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mittra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia ...	Do.	Jatya Charan Banerjee, age 28, Brah- min.	1,300
44	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Brahmin	800
45	"Sanmilani" ...	Serampore ...	Do.	.....	



## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour	Monthly	...	...
49	"Soltan" ...	Calcutta ...	Weekly	Moulvi Muhammad Monirazzam of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah ..	Do.	Baikunta Das Gupta, age 35, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	500
53	"Tamalika" ...	Tamluk ...	Do.	Sita Nath Mondal, age 28, Hindu	500
54	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	500
HINDI.					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly	...	...
60	"Jain Gajet" ...	Arrah ...	Weekly	Printed and Published in the United Provinces.	...
61	"Jain Pataka" ...	Calcutta ...	Monthly	...	...
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	4,000
63	"Hitavarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	...	...
65	"Marwari" ...	Calcutta ...	Do.	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
66	"Marwari Bandhu" ...	Ditto ...	Weekly	...	...
67	"Narsingha" ...	Ditto ...	Monthly	...	...
68	"Siksha" ...	Bankipore	Weekly	Gobkaran Singh, age 38, Babhan	255
PERSIAN.					
69	"Roznam-i-Mukaddas-Hablul Matin"	Calcutta ...	Weekly	Syed Jalaluddin Alq Husaini, Muhammadan.	...
URDU.					
70	"Ayini-i-chatar Gupt" ...	Bankipore	Weekly	...	...
71	"Al Panch" ...	Ditto ...	Do.	...	...
72	"Bihar Gazette" ...	Ditto ...	Do.	Muhammad Murad Ali Khan, age 42,	250
73	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
74	"Khawah Mokhab Panch" ...	Gaya ...	Do.	...	...
URIYA.					
75	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	...
76	"Manorama" ...	Baripada ...	Do.	...	...
77	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaishini" ...	Famra ...	Do.	Dinabandhu Padhan.	...
79	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
80	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
81	"Utkal Darpan" ...	Sambalpur	Do.	...	...
82	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	800
83	"Utkal Sakti" ...	Calcutta ...	Do.	...	...
84	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	500



*Additions to, and alterations in, the list of Vernacular Newspapers.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Bengali.					
5A	"Bangla" ...	Santipur ...	Weekly	Aravinda Ghosh ...	.....
14A	"Dharma" ...	Calcutta ...	Do.		.....
26A	"Medini Bandhav" ...	Midnapore	Do.		.....
23A	"Karmayogin" ...	Calcutta ...	Do.		.....
Hindi.					
54A	"Bharat Bandhu" ...	Calcutta ...	Weekly	Jaganand Kumar ...	.....
68A	"Tirhut Samachar" ...	Muzaffarpur	Do.		.....
68B	"Sri Sanatan Dharm" ...	.....	.....		.....
Urdu.					
74A	"Najmul Akhbar" ...	Calcutta ...	Weekly	S. M. Nazim Husain ...	.....
74B	"Star of India" ...	Arrah ...	Do.		Zahurul Haque ...
Bengali.					
47	"Sandhya" ...	Calcutta ...	Weekly	Ceased to exist ...	.....







## I.—FOREIGN POLITICS.

REFERRING to Reuter's telegram stating that the new *regime* in Persia stands in indispensable need of raising a loan, which it is difficult to secure without the Anglo-Russian assistance, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 30th August has the following:—

NAMAI MUQADDAS  
HABLUL MATIN,  
Aug. 30th, 1909.

We admit that the Persian *regime* stands in need of raising a handsome loan for carrying out the necessary reforms in the country, but we say that this loan ought to be honourably raised after the establishment of a National Bank and the organisation of the public offices; for, in that case, we shall not have to fold hands before the Russians and the English (as a beggar has to do).

If there is any hurry about raising the loan, we cannot help obtaining it from the Russians and the English on extremely disadvantageous terms, which would prove a huge barrier to our future progress. The English and the Russians have obviously long entertained the nice political idea of forcing the Persians to accept a loan under such conditions as would bind down their hands and feet. One of the causes of the late downfall of the National Assembly may be its unwillingness to accept the Anglo-Russian loan by submitting to the ominous conditions.

The ministers mean to fully utilize, for six months, the revenue derived from land and customs in strengthening the army, keeping peace and organising the public offices but curtail, for the time, such expenditure as is not deemed urgent.

We do not believe that the Persian nation and its leaders, as also the influential and wealthy Amirs will now be willing to accept a loan and thereby render themselves the slaves of the foreigners. There is undoubtedly sufficient wealth in Persia which will enable her to carry out some of the urgent reforms without the aid of the foreign purse. We had no faith in the State merely on account of the unlimited monarchical *regime*, but now that, by the grace of God, the very fibres of despotism have dried up the Amirs and the people of Western Persia will have full satisfaction in advancing a loan to the State for effecting changes in the public offices or raising loans from foreign banks on personal credit.

2. The most important question of the day is that of the appointment of the German officers in place of the Russian for the training of the Persian soldiers, so says the *Namai-Muqaddas Hablul Matin* [Calcutta] of the 30th August.

NAMAI MUQADDAS,  
HABLUL MATIN,  
Aug. 30th, 1909.

Services of German experts in the Persian Army.

Although the British Foreign Minister has expressed his want of information about it, there can be no doubt that all the well-wishers of Persia are profoundly impressed with the importance of the question in as much as Persia stands in indispensable need of foreign experts and instructors. The term of contract with the Russian experts having ended, any one would apparently conclude from its results that the renewal of the same would never be conducive to the interests of Persia. We believe that the services of the German experts will be politic in consideration of the rivalry of the English and the Russians, who have been endeavouring to bring Persia under their thumb. But, as this concession to the Germans would considerably add to their growing influence in Central Asia, we shall have to apprehend the same danger from them as we do now from England and Russia.

The present military arrangement of Switzerland is excellent, and far superior to that of any other European Power, besides it is profitable and economic too; (if we adopt it) we shall be saved the dangers of European rivalry, and our friendship with our neighbours will remain intact as before.

At all events, the renewal of the contract with the Russian instructors is calculated to poison the holy body of Persia and jeopardize the stability of the kingdom.

3. Will the English Government, asks the *Hindi Bangavasi* [Calcutta] of the 6th September, silently put up with the murder of a helpless British subject named Nasrat Ali, Surveyor at Kansu, by the Chinese. The

HINDI BANGAVASI,  
Sept. 6th, 1909.

Murder of Nasrat Ali by the Chinese.



Chinese Government refused to help Sir Jordan in an inquiry into the matter, when asked to do so.

NAYAK,  
Aug. 31st, 1909.

4. Referring to the passing of the South African Union Bill without any opposition in the British Parliament, the *Nayak* [Calcutta] of the 31st August, under the heading "Quarrel between the whites and the blacks,"

observes:—

We do not know whether the white races will ever learn to treat the black races as human beings. But, judging from the circumstances, it seems that the thing is scarcely possible. Mr. Smuts distinctly said: "In the first place, the fusion of the white races must be achieved." It has come to be the sole aim of the white races of the world to keep the black races under subjection. It is intolerable to the white man that the Indians and the black men of other countries should demand equal privileges with him. The white man imagines that God created the blacks only to minister to his happiness and comforts, and to carry his shoes on their heads. Mr. Smuts wants the fusion of the white races simply for the purpose of having the black races under control.

We do not know what the will of Providence is. But we think that the black races will not remain under the feet of the whites for ever. A rise and a fall—this is the immutable law of the world. We don't believe that the world-wide power, which the white races are now wielding, will endure for ever. It is impossible that the black races should suffer themselves to be trampled under foot for all time. If what Mr. Smuts has so bluntly said and what, in their heart of hearts, almost all white men desire be carried out, that is to say, if the happiness and comfort of the white races be sought to be secured first of all, then the quarrel between the whites and the blacks will, before long, precipitate a world-wide revolution. The poet sings:—

"The cobra has his head always low, but if anybody hurts it, up rises the hooded snake and bites its enemy. So the black races also may at last be goaded to desperation, and may eventually raise up their heads. Considering that the white races themselves are making the relations between the two races more and more bitter every day, if, as a result thereof, the black races should one day rise, will they be doing a serious crime? When in prosperity, man becomes deaf to all good counsel, so there is no chance of the white races listening to wholesome advice by whomsoever offered. But we say it firmly that, if the oppression upon the black races go on at this rate, the consequences are bound to be serious."

BASUMATI,  
Sept. 4th, 1909.

5. While thanking Mr. Smuts for his proposed compromise regarding the Transvaal Indians, the *Basumati* [Calcutta] of the 4th September doubts whether the colonists of South Africa will honestly abide by the terms of the compromise. They are not likely to give up their selfish instincts, and so it is almost idle to hope that the compromise, which Mr. Smuts is so kindly trying to bring about, will do any real good to the Indians residing in that country.

SANJIVANI,  
Sept. 2nd, 1909.

6. The *Sanjivani* [Calcutta] of the 2nd September, in referring to the petition lately presented to Parliament by Mr. Hart-Davies from 8,500 citizens of Madras for justice to the Transvaal Indians, asks if the authorities will not do these exiles justice.

HITVARTA,  
Sept. 1st, 1909.

7. Continuing its article "Indians in foreign land" (*vide* page 1219 of the last week's report), the *Hitvarta* [Calcutta] of the 2nd September gives the history relating to the period preceding the Boer War, and shows how the English settlers there supported them in fighting against the unfair Boer laws. After the war, the paper continues, some Indians were banished from Transvaal, and, when they wanted to re-enter, they had to face many difficulties. In 1903 a new law, known as the "Peace Preservation Ordinance" was passed empowering the Governor to refuse permits to those whom he did not like to admit in that Colony. The European merchants raised a cry just about this time that the Indians were swarming the country, etc., but this proved wrong on enquiry by the Governor.



## II.—HOME ADMINISTRATION.

## (a)—Police.

8. The *Nihar* [Contai] of the 31st August reports that the notorious Babu Abhay Govinda Chakrabarti, Police Sub-Inspector has, immediately on being deputed to Bhagwanpore as the head of the Punitive Police stationed there, issued a notice upon the villagers to pay down within a week Rs. 4,500 for the expenses of the force for six months, and has already commenced the realisation of the money. It may easily be imagined how the poor villagers are faring under the cruel exactions of the Punitive Police. Will His Honour the Lieutenant-Governor take pity on the helpless villagers?

NIHAR,  
Aug. 31st, 1909.

9. Considering that charity is a main feature of the religion of the Hindus, as well as of that of the Musalmans, the *Nayak* [Calcutta] of the 1st September takes exception to the recent hauling up before Court of some beggars for begging alms near the temple at Kalighat. If selling goods on the roads, says the paper, be no offence, why should begging on the road be so? If such be the law, wipe it off from the Statute Book. You will not give a man employment even if he has strength; but, if he steals, you send him to jail; if he begs, he is punished. How is he then to satisfy the cravings of hunger?

NAYAK,  
Sept. 1st, 1909.

10. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 2nd September takes the Calcutta Police to task for having arrested a Sannyasi and his two disciples, who were afterwards acquitted by the Commissioner of Police. The paper thinks that before arresting them, the Police should have waited till they could get sufficient evidence to justify the arrest. Such persecution of innocent men is a disgrace to the British administration; but, says the paper, such things have become an every-day occurrence in this country.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 2nd, 1909.

11. The *Samay* [Calcutta] of the 3rd September, in referring to the recent arrest and subsequent release of a Sannyasi and his two disciples at Kumartoli in Calcutta, writes that the Police in these cases act on the principle of *age lath, pichhe bat*. But will not undesirable incidents like these cease now that the "Friend of the Policeman" is not in power?

SAMAY,  
Sept. 3rd, 1909.

12. Referring to the recent arrest of as many as eight young men at Narainganj, the *Nayak* [Calcutta] of the 2nd September says that the Police have arrested them on the suspicion that they stabbed a Muhammadan. It is apprehended that many others will also be arrested. This affair is supposed to have happened in consequence of race hatred, and an attempt is being made to implicate many *Swadeshists*. The houses of the persons arrested have been searched without warrant. Bail also has been refused to them.

NAYAK,  
Sept. 2nd, 1909.

13. The arrest of nine persons at Narainganj, in East Bengal, on a charge of stabbing a Muhammadan and fear of further arrests, are, according to the *Marwari* [Calcutta] of the 3rd September, an attempt to turn a personal into a political affair for the purpose of putting the *Swadeshists* into trouble.

MARWARI,  
Sept. 3rd, 1909.

14. A correspondent of the *Bangavasi* [Calcutta] of the 4th September writes that the institution of the village choukidars as it exists at present, is a total failure. What appears to be necessary is to appoint one choukidar where there are two, on a salary of Rs. 10 or even Rs. 8 per month, and the name "choukidar" should be changed into "village guard" or "rural guard," or any other suitable name. This will secure a better class of men belonging to the higher castes. It will be found that of the men found guilty of illegal distillation of country-spirits, 75 per cent. belong to the classes from which the choukidars are recruited and are their relatives or friends. They therefore escape through the connivance of the members of the Panchayet Union or of the local Police. In the appointment of the members of the Village Unions, care should be taken to appoint men having some education and position. The dafadars should also have higher pay, so that men of higher caste may be

BANGAVASI,  
Sept. 4th, 1909.



induced to accept the posts of dafadars; summonses may be served, and warrants executed far more satisfactorily and economically than at present, through the agency of the Union Committees. A superintending officer for looking into the work of the Union Committees should be provided, and a Sub-Deputy Magistrate may conveniently be entrusted with the work. Arrangements as suggested before must be made, as otherwise the Union Committees will not become, what they ought to be, really efficient agencies for the successful administration of the country. The writer prays that His Honour the present Lieutenant-Governor will be pleased to take the matter into his serious consideration.

BEKATA,  
Sept. 6th, 1909.

15. The *Ekata* [Calcutta] of the 6th September says that there is nothing of which the Indian Police is incapable. The influence of the Police. The other day it was reported from the Punjab that a mad woman had suddenly disappeared. The Police received an anonymous letter that the woman had been murdered. On enquiry the Police found that there was no want of evidence, and in consequence three persons were arrested on the charge of murder. So great was the influence of the Police, that the accused persons confessed their crimes. When all this was going on in Court, the woman who was supposed to have been murdered suddenly appeared. But the Police was not to be daunted. The accused persons were all re-arrested on a charge of giving false evidence and convicted by the Sessions Judge. An appeal was preferred to the Chief Court, and Mr. Justice Williams in his judgment remarked that it would be foolish to believe that people would, of their own accord, confess their crimes to the Police. Such confessions could only have been extorted by Police oppression. The other day the Chief Justice of the Calcutta High Court said that the duty of the Police was to find out the truth. It should be as much a duty of the Police to detect the real culprits as to establish the innocence of those who are innocent. Still in the face of all these facts and remarks the Government are anxious to give additional powers to the Police.

(b) — Working of the Courts.

MARWARI,  
Sept. 4th, 1909.

16. The *Marwari* [Calcutta] of the 3rd September, after giving the story of the marginally-noted case, criticises the grounds on which Mr. French, the Deputy Commissioner of Silchar, acquitted the accused, and exclaims: "Ah! poor India! Heaven knows what is in store for thee! A white man outraged a helpless girl of 11 years of age, and he has got off scot-free. Is this justice or injustice?"

BHARAT MITRA,  
Sept. 4th, 1909.

17. The *Bharat Mitra* [Calcutta] of the 4th September, in dealing with the same case, observes:—

*Ibid.*

In the face of the girl's statement the European official's disbelieving her, cannot fail to astonish the people. The Assam Government should not allow this case to rest here, but to take it up to the High Court, for in case there is no appeal, the suspicion that the Government has failed to do its duty will be difficult to remove from the popular mind. A suspicion of this kind sows the seed of discontent against Government. If the decision is right, its confirmation by the highest tribunal will remove all doubts about the judgment being unfair.

HITAVADI,  
Sept. 2nd, 1909.

18. The *Hitavadi* [Calcutta] of the 3rd September hopes that a Munsiff's Court will be restored to Raniganj where there are buildings lying vacant for the purpose. At Asansol new quarters will have to be built and after all Asansol does not require a Munsiff's Court much for most colliery cases are of so much value that they have to go to Courts of higher jurisdiction.

HINDI BANGAVASI,  
Sept. 5th, 1909.

19. Referring to the proposal of Sir Louis Dane, the Lieutenant-Governor of the Punjab, for stopping perjury in Courts by making it punishable as a contempt of court, the *Hindi Bangavasi* [Calcutta] of the 6th September is of opinion that the evil is due to want of proper education and would be eradicated if the authorities paid more attention to giving moral education to the people, than to making the law more stringent.



(d)—Education,

20. Commenting on the reason for publishing a supplementary list of successful candidates at the last Entrance Examination, the *Hitvarta* [Calcutta] of the 2nd September observes that if the University officials doze like opium-eaters, the candidates will sure be dissatisfied, and asks if any arrangement has been made for these successful candidates to prosecute their future studies.

HITVARTA,  
Sept. 2nd, 1909.

21. In quoting the following letter:—

SANJIVANI,  
Sept. 2nd, 1909.

From—G. THIBAUT, ESQ., C.I.E., PH.D., D.SC.,  
Registrar, Calcutta University,

To—THE HEAD MASTER,

School.

SENATE HOUSE;

CALCUTTA,

The 3rd August 1909.

SIR,

I am requested by the Hon'ble the Vice-Chancellor and the Syndicate of the University to invite your attention to the desirability, or more precisely the necessity, of your making the fullest use of all legitimate means within your power to prevent the boys of your school from joining in political agitation or demonstration of any kind. The disastrous effect which premature meddling with politics is sure to have on the minds and characters of young people, and how seriously it must interfere with the formation of habits of steady work and discipline, need not be dwelt upon at length; and it is known to all of us how sadly the prospects in life of many a promising Indian youth have been marred by such early misdirection of his thoughts and energies. There, however, is another aspect of the question on which a word may be said. The time evidently has come for teachers to make energetic efforts to check, in every possible way, such conduct on the part of the youths entrusted to their charge as might tend further to alienate valuable sympathies from the cause of higher education. There can be no doubt that the reckless rushing of school boys and College students into politics constitutes, at the present moment a grave danger to the advance of culture and prosperity in this country.

I have honour to be,

SIR,

Your most obedient servant,

G. THIBAUT,

Registrar.

the *Sanjivani* [Calcutta] of the 2nd September writes that, while prepared to condemn lack of discipline and acts of crime, it cannot admit that a mere longing on the part of the students to serve their country comes under either of these descriptions. No healthy mind holds participation in constitutional agitation a most reprehensible thing. The last two utterances in the letter above imply that if students take to politics, Government will restrict education. But that is what Government has been doing ever since the days of Lord Curzon. What moral right has then University to regulate the entire sphere of the life of students?

22. The *Sanjivani* [Calcutta] of the 2nd September, in continuing its plea in favour of the appointment of a Professor of Mathematics for the B.A. classes at the Bethune College, quotes the report of the University Inspectors of the College on the subject, which is now before the University Senate for consideration, and appeals to that body to use its influence with Government to encourage female education in Bengal by giving the Bethune College a Professor of Mathematics for the B.A. classes.

SANJIVANI,  
Sept. 2nd, 1909.



DAILY HITAVADI,  
Sept. 4th, 1909.

23. Referring to the proposed curtailment of the *Puja* vacation in the Presidency College, the *Daily Hitavadi* [Calcutta] of the 4th September says that it would be better to curtail the Christmas and Summer vacation, than the *Puja* holidays during which the Hindus greet their friends and relations at home. It is to be regretted that, like blind cows which always take the wrong way, the authorities are always perverse. It is better to have the cow-shed vacant, than to have wicked cows. But they won't go away, even though they are driven away. So it is desirable that they should be abused in coarse language.

CHINSURA  
VARTAVAHA,  
Sept. 5th, 1909.

24. The *Chinsura Vartavaha* [Chinsura] of the 5th September says that those who object to permission being granted to the Musalman candidate for the Sanskrit Title Examination in Smriti, are extremely ungenerous. Why shall the candidate be refused permission? He wants simply to appear at the examination, but not to read in the Sanskrit College. In these days men belonging to the Kayestha caste have also been given the title of "Vidya Sagara" and similar other titles by the Brahmins themselves. Not long ago the Pandits of Navadwip did not hesitate to confer the title of "Nyaysindhu" on Sir Andrew Fraser who was a Christian. There is therefore no valid ground which can justify the refusal of the permission asked for.

BHARAT MITRA,  
Sept. 4th, 1909.

25. The so-called disastrous results of the Allahabad University Entrance Examination should, says the *Bharat Mitra* [Calcutta] of the 4th September, engage the attention of His Honour the Lieutenant-Governor of the United Provinces, who should kindly listen to the prayer of the plucked students.

DAILY HITAVADI,  
Sept. 3rd, 1909.

26. Referring to the proposed buildings for Allahabad University, the *Daily Hitavadi* [Calcutta] of the 3rd September ridicules the idea of erecting the building at a cost of 15 lakhs of rupees, when 2 lakhs and-a-half only are at the disposal of the University authorities. But there is no cause for anxiety. Since the Government are at the back of the University, it will not take much time to catch the Cashmir donkey and saddle him with the main portion of the cost.

(e)—Local Self-Government and Municipal Administration.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 2nd, 1909.

27. The *Sri Sri Vishnu Priya o-Ananda Bazar Patrika* [Calcutta] of the 2nd September invites the attention of the Government to the strike of *gharriwallahs* at Serampore, and hopes that the authorities will put an end to the strike by listening to the complaints of the *gharriwallahs*.

HITAVADI,  
Sept. 3rd, 1909.

28. The *Hitavadi* [Calcutta] of the 3rd September, in approving of the resolutions of the recent Lucknow Conference on live-stock and cattle, points out that things in Bengal are worse than in the United Provinces in regard to the milk and *ghee* supply. To Bengali Hindus these constitute the main sources of nutrition and yet the bazar supply in regard to them in Calcutta is practically unfit for consumption. While the Government of Bengal has turned its attention to the fisheries of the Province, it may with greater advantage to the public take up the improvement of its milk and *ghee* supply.

BANGAVASI,  
Sept. 4th, 1909.

29. Referring to the proposal of the acting Chairman of the Calcutta Municipality to buy a motor-car for Municipal officers at a cost of Rs. 4,000, the *Bangavasi* [Calcutta] of the 4th September writes:—

Has the work of the Municipality ever been hampered by the absence of a motor-car? Is the squandering away of the poor rate-payers' money for the sake of mere pleasure sanctioned either by religion or fairness?

BANGAVASI,  
Sept. 4th, 1909.

30. The *Bangavasi* [Calcutta] of the 4th September quotes the opinion of the Bengal Sanitary Commissioner from his last year's report that the contents of the septic tanks, as appears from the analytical examination held last year, are not thoroughly disinfected, and asks: Why then, are the



septic tanks allowed to remain? Why are their contents thrown into the holy Ganges?

(r)—Questions affecting the land.

31. The *Nihar* [Contai] of the 31st August has the following:—

The Midnapore Settlement.

That *Sanja* paddy, i.e., paddy given by the raiyat in lieu of rent in cash cannot be converted into money rent, has been decided by the Revenue Board. There are also grave doubts as to whether the *bhagchasis* are raiyats, and whether the paddy given by them to the landlord can be converted into money-rent. In spite of these facts, it is hard to understand why there should be made such a tremendous fuss about the application of section 40 of the Bengal Tenancy Act to such cases.

*NIHAR*,  
Aug. 31st, 1909.

It has been suggested that the Settlement Officers are instigating the cultivators to file petitions under section 40 with the object of saving themselves from the explanation which the Government will certainly demand from them for causing such a heavy expenditure by their unjustifiable attempt to convert the *bhagchasi* into a raiyat. There may be some truth in this suggestion.

(g)—Railways and Communications, including Canals and Irrigation.

32. With reference to the scheme of building a bridge at the confluence

A bridge at the confluence of the Ganges and the Jumna.

of the Ganges and the Jumna by the Bengal and North-Western Railway Company, the *Ratnakar* [Asansol] of the 4th September says that if the bridge is built at the proposed site, which is a holy place, it will hurt the feelings of the Hindus. A representation has been made to the Lieutenant-Governor of the United Provinces by the Hindu inhabitants of Allahabad, and it is hoped that Sir John Hewett would kindly grant their prayer.

*RATNAKAR*,  
Sept. 4th, 1909.

33. The *Howrah Hitaishi* [Howrah] of the 4th September enters a strong

*HOWRAH HITAIISHI*,  
Sept. 4th, 1909.

The poet Vidyapati's last abode. protest against the proposed acquiring of a piece of land by the Bengal and North-Western Railway Company near the Bajitpore Railway station in Mithila, on which stands an old temple said to have been occupied by the renowned Vaishnav poet Vidyapati. It would be an act of sacrilege to annihilate the sacred and venerable remains. Who knows why such a wicked desire should have arisen in the minds of the Railway Company?

34. In referring to the damages caused by the Damodar having recently

The Damodar floods.

overflowed its banks, the *Daily Hitavadi* [Calcutta] of the 5th September observes that the villages on the south bank of the Damodar may probably be saved from the ravages of these annually recurring floods by the damming up of the mouth of the Bagna branch of the river. The necessity of this step was admitted by the late Sir Alexander Mackenzie and the site was inspected by Sir A. Fraser in 1905. Since then, however, no practical steps have been taken. Will Sir Edward Baker expedite matters?

*DAILY HITAVADI*,  
Sept. 5th, 1909.

(h)—General.

35. The *Bangabandhu* [Calcutta] of the 31st August says that political

A plea for better treatment of the political prisoners.

prisoners are generally men cultured and respected by the people. They are conscientious and act for the welfare of the society. Their views may be erroneous or different from generally accepted opinions, but they are never mean or contemptible. Their unselfishness and highmindedness command popular respect. From political points of view they may be guilty, but they should never be treated like ordinary convicts. This sort of treatment can

*BHAR BANDEU*,  
Aug. 31st, 1909.



only serve to create hatred and disaffection in the minds of the people and shows the inexperience of the rulers.

SANJIVANI,  
Sept. 2nd, 1909.

36. The *Sanjivani* [Calcutta] of the 2nd September speaks of the great dissatisfaction caused throughout India by the Master of Elibank's references during the Indian Budget debate in the Commons to the deportees.

The Master of Elibank and the deportees.

Far from acknowledging their mistake, the officials try to connect the deportees with anarchism and talk of their "mischievous activities" as "evil doers." Why do not they then bring up the deportees before the courts instead of most meanly defaming them behind their backs? Such conduct may be approved by Western statesmanship, but it is undeniably condemned by moral considerations.

SANJIVANI,  
Sept. 2nd, 1909.

37. The *Sanjivani* [Calcutta] of the 2nd September in referring to the delay which, as the Master of Elibank lately stated in Parliament, has occurred on the part of the

The deportees.

Government of India in reporting home to the India Office regarding the deportees—a report which was due on the 1st of July last, says that Mr. Aswini Kumar in one of his letters has given expressions to the deep despair in his heart. The public are becoming suspicious of the straightforwardness of the acts and statements of the officials in this connection, in view of the attitude which Government has maintained towards the deportees since their deportation.

KALYANI,  
Sept. 1st, 1909.

38. Referring to the recent discussion over the Indian Budget in Parliament, the *Kalyani* [Magura] of the 1st September writes:—

The Indian Budget in Parliament.

When the Indian Budget was presented in Parliament there remained, as usual, only 60 or 70 members in the house, but when Sir Henry Cotton rose to speak there remained only 12 members. The sympathy of the British public for the 300 millions of Indians committed to their charge may be gathered from the fact that the discussion of the different interests in, and the administration of, such a vast country occupied only a few hours. The Nationalists, therefore, say and say truly, that dependence upon others must entail perpetual misery, and that strangers are incapable of appreciating the wants and grievances of the afflicted. Only a few men, no doubt, described the grievances of India, but empty benches were the only witnesses to their performances.

If Canada could be given the right of self-government, if even the Boers could be granted self-government, why should not the Indians get it? The usual arguments of perpetual unfitness of the Indians are of course brought in in support of the official view.

The deportations from Bengal have given the rudest shock to the people of India. Can the unrest which has come into existence be allayed by repression? Repression only adds fuel to the fire. Those who have advised Government to adopt a repressive policy, are its worst enemies.

It is a pity that at present loyalty and base flattery are synonymous terms. The least sign of independence shown either by speaker or writer is sternly punished. What a pity this must be!

SANJIVANI,  
Sept. 2nd, 1909.

39. While prepared to admit that the circulation of a paper like *Justice* is not desirable in this country, the *Sanjivani*

The proscription of *Justice*.

[Calcutta] of the 2nd September wants to know why Government does not interfere with papers like the *Englishman* which daily vomit hatred of Indians, and thereby do endless mischief to the State.

BASUMATI,  
Sept. 4th, 1909.

40. The following is a full translation of what the *Basumati* [Calcutta] of the 4th September writes on the proscription of the *Justice* newspaper in India:—

*Ibid.*

The circulation in this country of an English newspaper named *Justice* has been prohibited by order of the Government of India. The other day Mr. Renny, Member of Parliament, asked a question regarding the cause of this. In reply, the Under-Secretary of State for India said: "The Government of India has informed Lord Morley that the articles published in *Justice* were in their opinion such as would incite sedition, and were based on mischievous intentions. The Secretary of State for India has fully agreed with the views of the Government of India." Hence the way by which *Justice* was to enter into India has been closed. It is by virtue of their national



independence that the English, who are the favourite sons of independence, established a vast empire in the world. It is due to the sacred principles of independence that the English have become famous in the world. To-day the English, forgetful of that radical principle of their national life, have introduced a repressive (literally, dreadful) policy in India, and have, for the sake of a repressive (literally, turbulent) policy wherewith to punish and suppress a conquered nation, been compelled to narrow the freedom of their own nation (and) the freedom of the press even in England, that land where liberty and independence have full play (literally, sport), and which is a haven of bliss for popular opinion. It is needless to discuss in the present case the views of *Justice*. There is no denying the fact that the narrowing of the rights of *Justice* (means) indirectly the narrowing of what were earned by the ancestors of the English in exchange for their lives, and were anointed with the blood of the hearts of the people at large—the personal liberty of the subject, and national independence, and the destruction of the rights of the public opinion. This indeed is the revenge of Nature. As the result of the repressive (literally, turbulent) policy, which the English have adopted for the purpose of keeping intact in this vast empire the terrible dignity and full influence of the ruling power, the independence of us, subjugated people, has been narrowed, and the dignity of the English power has increased in India. We have borne with this stroke; but the recoil of that stroke is striking the English nation (and) is indirectly narrowing and hurting the national birth-rights of the conquerors also. The result is that it is those charming principles, owing to the sacred influence of which the English have occupied the highest place in human society, that the English have to forsake. The English who are the possessors of a powerful empire, can easily adopt a repressive policy in India, can (show) a blind paternal love in the Colonies, and can (follow) the principles of a liberal independence in their own country; they have that power. But it is in no man's power to unite these three currents of administrative policy, to reconcile these (three) principles. The narrowing of the rights of others indirectly causes one's own rights to be narrowed also. It is this which is proved by the narrowing of the rights of *Justice*.

41. The *Hitavadi* [Calcutta] of the 3rd September appeals to the Indian Custom House authorities to prevent what it calls the fraudulent practice of importing Manchester-made piecegoods with no label on them to show that they are English, and stamped with *Bande Mataram* in Bengali letters to suggest that they are Indian-made.

HITAVADI,  
Sept. 3rd, 1909.

42. In referring to the recent Parsi demand for separate representation on the enlarged Legislative Councils, the *Sanjivani* [Calcutta] of the 2nd September writes that the poison-tree of communal representation is beginning to bear fruit. The ill-feeling created by this policy of division will seriously injure the people and will also sorely vex Government which cannot satisfy the aspirations of everybody.

SANJIVANI,  
Sept. 2nd, 1909.

43. Finding that like the Musalmans the Parsis are also asking for communal representation on the reformed Councils, the *Basumati* [Calcutta] of the 4th September says that the seed of discord which Lord Morley and Lord Minto have sown in India in connection with the Reform Scheme—that worthless thing which has captivated the hearts of many people by its outward glitter—will germinate into a poison-tree which may either kill the infant nationality of India or give it eternal life, though no one can say just now what it will lead to.

BASUMATI,  
Sept. 4th, 1909.

44. The *Daily Hitavadi* [Calcutta] of the 5th September in referring to the recent appeal for separate representation on the local Legislative Council made by “the non-caste Dravidian Mahajan Sabha” of Madras, appeals in a serio-comic vein to Vicount Morley to withdraw his Scheme of Reform which he proved a veritable apple of discord among the Indian population, and has undone the work of the Indian Congress in developing a feeling of solidarity among them. Indeed his Lordship has proved more efficacious in bringing about this much-desired end by his unsolicited gift of the Reforms than all the Anglo-Indian officials and non-officials have hitherto been in spite of all their trickery.

DAILY HITAVADI,  
Sept. 5th, 1909.



SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 2nd, 1909.

45. While thanking the Government for releasing 50 of the persons who were convicted in the Champaran riots case, the *Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 2nd September says that the Government would have made the public very happy if it had released the rest of the convicts in that case. The paper is also anxious to know Mr. Gourlay's report in connection with the Champaran disturbances and to have an idea of what the Government thinks of the matter.

MARWARI,  
Sept. 3rd, 1909.

46. Referring to the orders of the Government of Bengal releasing the prisoners in the Bettiah riots case on condition of their executing a bond to be of good behaviour for six months, the *Marwari* [Calcutta] of the 3rd September observes :—

Well, the object of the bond is to keep up the prestige of the Magistrate, but what we want to know is the necessity of investing the Police with more powers in face of the recent exposures of its conduct.

MIHIR-O-SUDHAKAR,  
Sept. 3rd, 1909.

47. Referring to the release of the Indigo rioters of Bettiah by order of the Government of Sir Edward Baker, the *Mihir-o-Sudhakar* [Calcutta] of the 3rd September observes :—

Herein you see the difference between the administration of Sir Andrew Edward Fraser and that of Sir Baker. The people are now blessing Sir Baker to Edward their hearts' content for this act of mercy.

DAINIK CHANDRIKA,  
Sept. 1st 1909.

48. Referring to the Conference appointed for investigating the causes of malaria, the *Dainik Chandrika* [Calcutta] of the 1st September says that there is no dispute about the fact that whenever an outlet for water was obstructed by railway embankments or otherwise, there was an outbreak of malaria in the neighbouring places. When the marshy places at Campagna in Italy were converted into cultivating fields and gardens, and obstructions removed from the way of the free outlet of water, malaria at once vanished from that place. Though 30 crores of rupees, half of which was defrayed by the people and half by the King, were spent in improving this situation, it was worth spending so much as it killed malaria and improved the general condition of the people. It is expected that some good result will follow, as His Excellency the Governor-General has made good arrangements for the sitting of the Commission. Arrangements for a permanent Committee have also been made, but the main question is with regard to money. It is difficult to guess what amount will be needed to kill malaria in India, but the example of Italy ought to be followed. It would be unfair to put the entire pecuniary burden on the District Boards, Local Boards and Municipalities only. The Government and zamindars ought to open their purses also.

HITAVADI,  
Sept. 3rd, 1909.

49. The *Hitavadi* [Calcutta] of the 3rd September points out that the recent outbreak of malaria in an epidemic form in certain tracts of the United Provinces and the Punjab, which are not at all water-logged, casts a doubt on the common theory of the epidemic originating in a water-logged soil, which has a tendency to breed anopheles mosquitoes, and also notes how the efficacy of quinine as a cure for malarial fever has recently been denied by the United Provinces Government.

Continuing, the paper writes that the approaching Conference at Simla on this question will end in the writing of reports merely. That will not improve the public health, though it will fill the stomachs of certain members of the ruling race. It has now come to be the bounden duty of everybody to puzzle his head over this problem of the best means of preventing malaria.

BANGAVASI,  
Sept. 4th, 1909.

50. It was at an evil moment, writes the *Bangavasi* [Calcutta] of the 4th September, that Mr. Newlands came to India with his proposals for the reform of the Telegraph Department. From the moment his reforms were introduced, the telegraphists have been the victims of numberless troubles. In his recent speech as Chairman of the meeting held in the rooms of the Indian Telegraph Association Club, Mr. Isaac foreshadowed grave troubles to the officers of the Telegraph Department. Unrest is said to have already



appeared among the telegraphists in the United Provinces. The authorities should take early steps to remove the causes of the prevailing discontent.

51. The *Nayak* [Calcutta] of the 1st September is afraid lest the discontent in the Telegraph Department should culminate in a strike, and asks the authorities to

The Telegraph Department.

remove the causes of the discontent early.

52. The *Basumati* [Calcutta] of the 4th September sincerely thanks His Honour the Lieutenant-Governor of Bengal for promoting Maulvi Habibuksh and Messrs. Ramsaday Bhattacharjee and Hemendra Lal

Promotion of three Indian Magistrates.

Khastagir to the rank of District Magistrate.

53. Referring to the appointment of some Deputy Magistrates as District Magistrates, the *Daily Hitavadi* [Calcutta]

Conferment of high posts on Bengalis.

of the 3rd September is happy to say that the people are thankful to Sir Edward Baker for his conferring these high posts on able Bengalis.

54. The *Basumati* [Calcutta] of the 4th September writes:—

The Punjab Government and the Police.

A certain woman disappeared from a village in the Punjab and the police arrested and sent up a man who, they alleged, had murdered her. But just as the judge was about to pass capital sentence on the man, the woman suddenly appeared in the court. The learned judge passed severe strictures on the police who, he said, had got up a totally false case. But the Government of the Punjab instead of punishing the police only white-washed their heinous deed. Indeed, all over India the authorities support and help the police.

55. The *Bir Bharat* [Calcutta] of the 5th September writes:—

The police and the Government.

Being fatalists, we calmly suffer and submit to any calamity that befalls us and are, therefore, neither dissatisfied with the Government nor bear any grudge against the police but, our blood begins to boil when the Government takes us to be stupid and ignorant. Though fallen and dependent, we are neither ignorant nor brutes. We understand all, being human beings. Since the beginning of the boycott and *swadeshi* movement in Bengal, nay the whole of India, gigantic efforts are being made to root it out from the country.

The Anglo-Indian newspapers and the Government officials want to turn us away by their sweet words; sometimes they redden their eyes on us. When this desire to consider us brutes has become infectious both among the officials as well as the Anglo-Indian papers, they cannot sit idle when there is an opportunity for them to introduce some new principle or frame a new law. This is the reason why there was a discussion at the time of the introduction of the Police Bill in the Legislative Council. From what fell from Mr. Duke at the time, it would appear that he wanted to pat us, considering us to be ignorant. People have recourse to talking away when they have committed something that is wrong.

Sir Edward Baker said that the present state of things in Calcutta made the proposed law necessary, but has the state of things in Calcutta become really so bad? Has an alarm been created by the depredations of thieves, pick-pockets and robbers? Do not the citizens fear the police? Do they hunt the policemen down when the latter are in their uniform? Will anybody answer these questions? Government does never and will not answer them. The Calcutta people are not *badmashes*. So far as our recollection goes, there was *lathi* fight only twice in Calcutta: once between the Pathans (Kabulis) and the police, and the next time at a *swadeshi* meeting in Beadon Square. The Calcutta people had nothing to do with the first; as for the other, enquiries have shown that it was the police which made the assault and had the shops looted. In all the searches held after the bomb outrages, it was the police which created disturbances. When police is the author of all high-handedness why is it proposed to give it more powers? If any breach of the peace is feared from the *swadeshi* meetings, there is no foundation for such fear. The Lieutenant-Governor has, by issuing a circular, already forbidden the student community from joining any political meetings. Who will create a disturbance now? The young men of Calcutta are not children. They respect their

NAYAK,  
Sept. 1st, 1909.

BASUMATI,  
Sept. 4th, 1909.

DAILY HITAVADI,  
Sept. 3rd, 1909.

BASUMATI,  
Sept. 4th, 1909.

BIR BHARAT,  
Sept. 5th, 1909.



elders. They express their opinions, but can never commit a *lathi* assault. It is inexplicable why Sir Edward Baker who knows these facts should yet propose to increase the powers of the police.

It is a well-known saying that the strong never care to have power. The British Lion represents one of the first powers of Europe. Mercy should therefore be its characteristic virtue. If its subjects purchase *swadeshi* articles and eschew the foreign, what is its loss or gain. If the people become prosperous, Government is the gainer, since it will not have to pay takavi loans to the agriculturists from its own funds, nor will it have to empty its treasury for opening relief work for the benefit of the famine-stricken, etc. But strange that Government should be so deadly against the *swadeshi* boycott movement which is meant to benefit both the Government and the people. It is certain that, if Government had not incited the police against that movement, there would be no trouble in the country. But our Ruler is not a king alone. He is also a merchant and a shop-keeper. Every question is dealt with from a profit and loss point of view. Hence they are trying to pull out this movement root and branch. If Sir Edward will tell us on behalf of Government why the people have become annarchists, there would be no necessity of asking any further questions at all. We are frank simply because Sir Edward Baker is adorning the Bengal throne and knows the Indians well. Is it not a fact that the amendment of the Police law has become necessary simply because under the present Act the police cannot reach the *swadeshi* agitators.

Our prayer is that Government need not talk big or make excuses, but do what it likes and there would be no protest. The officials should give up duplicity.

### III.—LEGISLATION.

DAILY HITAVADI,  
Sept. 1st, 1909.

56. The *Daily Hitavadi* [Calcutta] of the 1st September has the following in an article under the heading: "The Government and the Police":—

The real object of the Calcutta Police Bill.

To speak the truth, we are not discontented with the Government nor have we any ill-will against the police. We know that it was our destiny that the English should rule over us, and we know also that as a result of the deeds committed in a previous existence, many gentlemen of our country are now serving in the police. We know how to bear with anything that may befall us, and we have, and still are, bearing with everything that are coming upon us. When, however, the Government tries to make fools of us, it is then that our feelings are wounded, for though a subject people we have sense enough to know when high officials try to take us in by specious arguments. Lord Curzon tried to befool the Bengalis when he partitioned Bengal, and since then Government officers and English-conducted newspapers have been trying to take us in by plausible arguments, though their real motive is to put down the boycott and the *swadeshi*. Then about the present Calcutta Police Bill, the Government has all along been trying to make fools of the people, and the Hon'ble Mr. Duke's speech in connection with the postponement of the Bill is also an attempt to do so. It is only when one is anxious to conceal any misdeed that one has to have recourse to specious arguments. Does the Government want to keep something in connection with the administration a secret to the people?

Sir Edward Baker thinks that the present condition of affairs of the City makes it necessary to vest the police with increased powers. May we ask whether there has been of late any increase in the number of crimes in Calcutta, or whether the people have ceased to be afraid of the Police, or whether the people kill *parawallas* like dogs whenever they meet them? The Government never cares to answer such questions. We can confidently say that, if anybody creates any disturbance in Calcutta, it is the Police and no one else. The people are quiet and forbearing. It is the Police who were responsible for the Beadon Square riots; for it is they who took the aggressive, and then severely assaulted people with *lathis* and looted shops. These facts were brought out by inquiry. Next, regarding the searches in



connection with the bomb affairs, it is the Police who committed oppression on the people. What is there then to justify the placing of additional powers in the hands of the Police? If the Government fears any disturbance that that may happen in connection with the *swadeshi* agitation, we may tell it that since students have been prohibited by a Circular from taking part in the agitation, there is nobody to create any disturbance. We may also make bold to assert that however spirited and proud Bengali youths may be, and however much they may censure the British administration, they never break the peace of their own accord. The Lieutenant-Governor knows this very well, and yet His Honour and his officers are very anxious to vest the Police with additional powers.

It is only the weak who are anxious to obtain greater powers, and it is only cowards who shy at every thing and employ engines to crush butterflies. But the British Lion should be generous and forgiving, and let us pass our days free from cares and anxiety. We fail to make out what harm can possibly come to the rulers if the people carry on the *swadeshi* agitation and refuse to use foreign-made articles. If the *swadeshi* thrives, the people will prosper, and the rulers will be gainers thereby. If the purchase of foreign-made articles be stopped, indigenous industries will thrive. But we find that it is the *swadeshi* and the boycott that are the source of much trouble. With God as witness, we can say that no trouble would have taken place in Bengal if the Government had not set the police upon the *swadeshi* and the boycott. But our rulers are also merchants and traders. That is why they are having recourse to divers means in order to suppress the boycott, and are daily increasing the powers of the police. If the noble-minded Lieutenant-Governor frankly tells us all this in behalf of the Government, we may know the reason why the Bengalis have at last come to be inimical to the rulers, and why they have incurred the displeasure of the English. We make bold to be so outspoken, because it is Sir Edward Baker who now occupies the *Musnud* of Bengal, and because His Honour knows the Bengalis and is ready to give them indulgence. Since the establishment of the British rule in India, we have never found the English to lose their foothold on dry ground, as they have done in connection with the *swadeshi* agitation. And it is for this reason that we ask Sir Edward Baker to let us know the secret motive of the Police Bill. Would this Bill have at all been considered necessary if Bengal had not been partitioned, if the boycott had not been preached, if the *swadeshi* agitation had not intoxicated many people, if *swadeshi* meetings had not been frequently held at College Square, Beadon Square, etc., and if the cry of "*Bande Mataram*"

\* Bathing places.

had not been heard incessantly in streets and *ghats*? The old law is still quite effective to keep the peace in Calcutta. Why then reform it? But,—shall we speak out?—it is only because under the existing law the *swadeshi* agitation cannot be easily arrested, that it (*i.e.*, the law) is going to be amended. If our surmise be correct, we must say without fear that the Government does not know its own strength, that it thinks itself to be weak, and is afraid that the *swadeshi* and the boycott will make it weaker. It is so, because our rulers are merchants as well. There is a current saying that if the king be a shop-keeper, or if the preceptor be a licentious man, people find it impossible to live in society. Such is in a way the case with us.

57. The *Basumati* [Calcutta] of the 4th September writes:—

The Calcutta Police Bill.

Our popular Lieutenant-Governor, Sir Edward Baker, has earned, and justly earned, the gratitude of the people of Bengal by postponing the consideration of the Calcutta Police Bill, and thus proving that he does not hesitate to grant the prayers of the weak. The public has all along taken exception to the hurry with which the Bill was tried to be passed the Council, and also through omission to consult the High Court and the Advocate-General. The Hon'ble Mr. Duke admits this mistake, but has at the same time a hit at the criticisms which have of late been made on the Bill, and most of which are in his opinion not free from bias. We, however, fail to see what makes Mr. Duke take this view of the criticism which the public have made on the Bill, and we must say his charge is without any foundation. The Bill was to place a vast amount of power in the hands of the Police, and the public wanted that an effective control be exercised on the Police, so that they might not abuse that power.

*BASUMATI*,  
Aug. 30th, 1909.



Besides, the public justly asked that those who were to be vested with such power ought to possess intelligence, education and moral character, such as would give them a prominent place in society, otherwise they would be sure to employ their powers in persecuting and oppressing innocent people, and thus frustrate the very object for which those powers were placed in their hands. David Hume, the pioneer of Liberalism in England, says :—

“ Political writers have established it as a maxim that in contriving any system of Government and fixing the several checks and controls of the constitution, every man ought to be supposed a knave and to have no other end in all his actions than private interest.”

Can Mr. Duke deny the truth of this? And was not all criticism that was made on the Bill based on this principle? The public knows that the Hon'ble Sir Edward Baker, who is well known for his kind-heartedness, generosity and love of justice, was convinced of the justness of the protest which the public made against clause 6 of the Bill, which was amended by the Select Committee. How is it then that the Hon'ble Mr. Duke characterises the criticism directed against the Bill as “rather hostile than illuminating.” Then, again, one fails to reconcile oneself to Clause 23 of the Bill, which deals with the *bond fides* of Police officers. Such a clause does not exist in the Police laws which are in force in London, New York, Edinburgh and Paris. The police of no other country in the world is corrupt like the Indian Police, and the revelations recently made in some of the recent judgments of the High Court prove that the Police of this country are badly in need of reform. And until the Police are thoroughly reformed, they ought not to be vested with additional powers.

DHARMA  
Aug. 30th 1909.

58. The *Dharma* [Calcutta] of the 30th August has an article headed “The Police Bill,” of which the following is a full translation :—

The Police Bill.

Sir Edward Baker has postponed the Police Bill. And he has acted like a wise man. The protests made in newspapers and in speeches have to some extent given a vague indication of the unrest and mischief which would have taken place if the Bill had been passed into law. The tide has turned. Perhaps God has been pleased because of our having overcome fears and obstacles and passed through the test on the 7th of August. The evil day is about to be over and the day of happiness is coming back. (We) can hope that after this the national power will have only victory and no defeat. The first sings of the revival of that power, the victory of the popular opinion and the beneficial results of the endeavour are being seen (literally, obtained). It is a known fact that the opinions of the present Lieutenant-Governor of Bengal are in favour of democracy, but his acts and public utterances have been and will be opposed to democracy. He is only a servant to carry out Lord Morley's orders, only a head clerk in the bureaucracy; he has not the independence to carry his own ideas into action. Still it is to be expected that the burden of anxiety has been removed from his mind by the postponement of the Police Bill. Our belief is that he did not introduce this injurious Bill of his own accord, nor has he postponed it of his own accord. The Bill is not a thunderbolt hurled down by Indra, the king of heaven, but a powerful weapon created by the order of some Sadasiva (*i.e.*, Siva), who is seated on a mountain-peak still higher (than Heaven), and who sometimes holds a gentle and sometimes a terrific aspect. If our surmise be not groundless, then it is to be inferred that the hammer of repression is becoming slack at the birth-place of the repressive policy. Is that a consequence of the desire for co-operation? Do not let any one be under the error that we shall be taken in by so little. Politics is not a game of making up amorous quarrels; politics is a market, a place for buying and selling. In that market the price of co-operation is control. The day of buying high priced things cheap has gone by.

BANGAVASI,  
Sept. 4th, 1909.

59. After thanking Sir Edward Baker for postponing the passing of the Calcutta Police Bill and sending it back to the Select Committee for further consideration, the *Bangarasi* [Calcutta] of the 4th September writes :—

We ask why the Bill, instead of being given up for good, should have been sent back to the Select Committee? Why have the people been kept in a



state of suspense? The Bengali is proverbially loyal and peaceful. If His Honour admits that the Bengalis are much gentler and far more tractable than the Irish or the Scotch, he ought to give up his resolve to introduce Police rule in his Province. We are prepared to declare unhesitatingly that there is no cause for alarm. It is no ordinary good fortune that Sir Edward Baker occupies the *musnad* of Bengal. It is no ordinary good fortune to be entrusted with the administration of a Province larger than the French Empire, and whose population exceeds the population of that empire. "Now that you have got the burden of the administration of Bengal on your shoulders, see that the Bengali subjects get two handfuls of rice" without much difficulty. See that they get food when hungry, and water when thirsty. If you succeed in making the wails of the people cease, you will have earned undying fame. This is what you have to do. You want co-operation of the people. Is there a single man who will refuse to co-operate? Help the people, and the people in their turn will willingly come forward to help you."

60. The *Hitavadi* [Calcutta] of the 3rd September is glad of the postponement of the proposed Police legislation, which was calculated to make it difficult for the citizens to preserve their honour. It is not sound to argue that because a repressive law obtains in one place, it should be extended elsewhere also. Sir Edward Baker deserves heartfelt thanks for his deference to public opinion in this matter of a law which is not at all a trifling one in the eyes of the people, (though Mr. Duke may think so)—a deference which we could not have expected from Sir A. Fraser.

HITAVADI,  
Sept. 3rd, 1909.

61. The *Samaj Darpan* [Salkia] of the 1st September expresses its gratitude at the sympathy displayed by His Honour the Lieutenant-Governor in postponing the Calcutta Police Bill. No ruler ever respected public opinion in such a conspicuous manner as His Honour has done. But Government would deserve the lasting gratitude of the people by doing away with the Bill altogether.

SAMAJ DARPAN,  
Sept. 1st, 1909.

62. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 2nd September sincerely thanks the Hon'ble Sir Edward Baker for postponing the Calcutta Police Bill, but takes exception to the remarks made by the Hon'ble Mr. Duke on the criticism which was made on the Bill. The fact that the Government has acted on that criticism amply proves the unsoundness of Mr. Duke's argument.

SRI SRI VISHNU-  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 2nd, 1909.

63. The *Jasohar* [Jessore] of the 2nd September writes:—  
The postponement of the Police Bill. Sir Edward Baker has earned the heartfelt thanks and the gratitude of the Bengalis by postponing the Calcutta Police Bill. This deference to public opinion in an important matter like the present is indeed gratifying. Would that such a spirit were evident in all branches of the Indian administration.

JASOHAR,  
Sept. 2nd, 1909.

64. The *Samay* [Calcutta] of the 3rd September heartily thanks Sir Edward Baker for postponing the Police Bill, and hopes that it will have undergone the changes desired by the public before it comes up before the Council again.

SAMAY,  
Sept. 3rd, 1909.

65. The *Chinsura Vartavaha* [Chinsura] of the 5th September thanks His Honour Sir Edward Baker and the Hon'ble Members of his Council for postponing the Calcutta Police Bill, and repudiates the charge of weakness which the *Englishman* brings upon the Government for an act of wisdom which shows the high-mindedness and generosity of Sir Edward Baker.

CHINSURA  
VARTAVAHA,  
Sept. 5th, 1909.

66. Our Lieutenant-Governor, Sir Edward Baker, has given evidence of his wisdom by adjourning the consideration of the Police Bill in deference to public opinion, which had ever since the arrogant administration of Lord Curzon been looked upon with so much indifference that the people were almost losing faith in the efficacy of making any representation to Government. The popular belief was almost confirmed when the officials appeared to be so anxious to get the Bill passed through the Council. Sir Edward Baker has therefore, by giving the public further time to consider its provisions, shown, that he possesses a liberal mind. It is no use pointing out that during Sir

MARWARI,  
Sept. 3rd, 1909.



Andrew Fraser's *regime* such a request from the people would be merely crying in the wilderness. Sir Baker, therefore, has by listening to their just prayer saved them from despair.

TIRHUT SAMACHAR,  
Sept. 2nd, 1909.

67. The *Tirhut Samachar* [Muzaffarpur] of the 2nd September is also glad to learn that the Bill against which there

The Police Bill.

has been adjourned. The public is therefore, thankful to Sir Edward Baker for the sound judgment and foresight with which he is ruling the province.

BANGABASI,  
Sept. 4th, 1909.

68. The *Bangavasi* [Calcutta] of the 24th September says that by postponing the Calcutta Police Bill, His Honour the

The postponement of the Calcutta Police Bill

Lieutenant-Governor has displayed the highest

wisdom, and has earned the gratitude and hearty thanks not only of the inhabitants of this city but of thousands of the people of this country. It would be an act of still greater statesmanship if the Bill be altogether abandoned.

HOWRAH HITTAISHI,  
Sept. 4th, 1909.

69. In criticising the speech of the Hon'ble Mr. Duke on the Calcutta Police Bill at last week's meeting of the Bengal

"The worthlessness of Mr. Duke's arguments."

Legislative Council, the *Howrah Hit taishi* [Howrah] of the 4th September writes under the heading

"The worthlessness of Mr. Duke's arguments:—"

Mr. Duke, the father of the Bill, said that the strong opposition to the Bill was inexplicable, inasmuch as it was based on the Police Act already in force in Bombay. The people of Bombay may or may not have opposed the passing of their Police Act. Because the Bombay people chose not to oppose such legislation for reasons best known to themselves, therefore we too should submit to fresh legislation on such line, is not convincing argument at all. There can be no doubt that at the present time the attitude of the Bombay people is not at all friendly towards the Police Act in force in their midst. A new life has come among the Indian people whose views and ideas have undergone a complete change. A new political ideal has been presented before them. The prohibition of the last 7th of August meeting at Bombay was greatly resented by the people there. This shows the spirit that is working in Bombay. The analogy of Bombay does not therefore apply at all in the present case.

HINDI BANGAVASI,  
Sept. 6th, 1909.

70. By recommending the Police Bill to the Select Committee, Sir Edward Baker, says the *Hindi Bangavasi* [Calcutta] of the

The Police Bill.

6th September, has shown that His Honour possesses

a keen insight and vast experience. The recommittal shows that His Honour is not anxious to pass the Bill in a hurry, out of mere *zid*, and therefore deserves thanks of the people. Such Governors may be had with good luck only.

HITVARTA,  
Sept. 2nd, 1909.

71. The *Hitvarta* [Calcutta] of the 2nd September writes:—

A stroke of statesmanship.

Sir Edward Baker has given evidence of his statesmanship by adjourning the Police Bill. The

subject of a ruler who does not listen to its voice, falls into ways dangerous alike to Government as well as the people. Although papers like the *Englishman* attribute this concession to the people by Sir Baker not only as an evidence of weakness of his mind but to fear of the popular clamour, but Sir Edward Baker has nothing to lose by this clamour. If it is really due to it, Government could not have scored a point better, for it will restore the confidence which the people have lost in their protests against Government measures. Be that what it may, the paper cannot but praise Sir Edward Baker for it.

BIHAR BANDHU,  
Sept. 4th, 1909.

72. Under the heading the "Factory Laws" a student writes as follows to the *Bihar Bandhu* [Bankipur] of the 4th September:—

The Factory Laws.

The *swadeshi* movement is the outcome of the partition of Bengal, which was brought about in 1905 by Lord Curzon. The movement has since become general in India, and has caught hold of the very citadel of the people's heart; although it is for the greater part confined to the educated classes, it is gradually influencing the uneducated classes too.

The movement has given a blow to several British factories, caused a confusion among the English, confounded the intelligent English traders and



given the world to know that the Indians, ground down as they are under the weight of severe laws, can do something. On the one hand the *swadeshi* movement is gradually destroying the foreign trade; on the other hand it is stimulating the development of country industries to such an extent that even all the cloth mills in Bombay, Madras and Calcutta together find it very difficult to meet the growing demands of the people. Mills and factories are rapidly multiplying in the country, and the shareholders are reaping the benefits of investing their capitals in them.

The *swadeshi* movement does not aim at merely encouraging the use of *swadeshi* cloth, but it has in view to stimulate all the industries of the country, although the cloth is the most important considering its need even by the poorest. The British merchants have been very much affected by the *swadeshi* movement. The Karachi import has shown a decrease of about 2½-lakh yards of cloth in the course of three years. The sight of the loss made the Manchester merchants to play a clever game with the Indians who, being true *swadeshists* gave them a rebuff. But our Government itself is going to interfere with our industry having listened to the Manchester merchants who whispered into its ears that the *swadeshi* movement in India had increased the demand for *swadeshi* cloth, and so the mill-owners had been extracting extra work from the coolies at the cost of their health. The result of their agitation is that a Factory Bill is already before the Imperial Legislative Council. It has been stated in the preamble that the object of the Bill is to lighten the labour of the Indian coolies. Halloo! What a pretty statement! The English planters regard the coolies employed in the tea gardens of Assam as even worse than beasts of burden. There are hundreds of instances in which the English mill-owners take more work from the Indian coolies than what is taken in *swadeshi* mills. Every one has an idea of the deplorable condition of the Indian coolies who are sent to work in the Colonies. All these could not move the Government which has, however, directed its attention to Indian Factories. A due consideration of the state of things will make it clear that no benefit can be derived from the Bill beyond raising the price of *swadeshi* goods. If the objec. of the Bill was to show sympathy with the coolies, what was the necessity of laying down that the mills should not work more than 12½ hours? What harm can there be if we let the mills work 24 hours with shifts and relays?

73. The *Basumati* [Calcutta] of the 4th September approves of the Hon'ble Sir Guy Fleetwood Wilson's proposed currency legislation, but adds that the sovereign should be made more freely to circulate in India, and the currency notes should be issued in denomination of sovereigns rather than of rupees, for a bimetallic currency is always injurious to the country.

BASUMATI,  
Sept. 4th, 1900.

74. The *Bharat Mitra* [Calcutta] of the 4th September is glad that the Charitable Endowments Bill, which was introduced into the Supreme Council and alarmed the Trustees of those endowments so much, has now a remote chance of being made law, for neither Dr. Ghose is any longer in the Council, nor is any one else anxious to soil his hands by taking it up. It has not been approved by Provincial Governments, too.

BHARAT MITRA,  
Sept. 4th, 1900.

#### IV.—NATIVE STATES.

75. The *Hitvarta* [Calcutta] of the 2nd September writes:—

The Scindhia and sedition. There are several Indian States in this country under Native Chiefs, but their condition is becoming so deplorable as to baffle any surmise as to their future, for with one or two exceptions they have no judgment of their own and act to the tune of the English Government. Their function is thus to play the second fiddle. The English Government may introduce some reforms, but these Chiefs do nothing else.

HITVARTA,  
Sept. 2nd, 1900.

The Gwalior Government has just issued a Circular for suppressing sedition in its State, which may be praised by papers like the *Englishman*, but papers like the *Daily News*, the *Chronicle* and the *Nation* will not desist from condemning it. Without attempting a criticism of every letter of that Circular we



would only point out a few glaring absurdities. The third and eighth paragraphs of this circular are like the deportation law of the English Government.

There was a time when small offences were very severely punished in England, but such a punishment is now considered barbarous. The Gwalior Durbar, however, has prepared its ninth chapter to show that it is trying to reach that barbarous stage. According to it sale of an objectionable picture after a warning would be met with expulsion from the State.

In the British Territory the Anglo-Indians raise an alarm when we advise boycott or refer to social boycott but the Gwalior Durbar orders its subjects not to allow their sons to read any newspaper on pain of punishment. The tenth paragraph shows the intelligence of the wiseacres who framed it. It did not strike these prodigies of intelligence that after this there would hardly be a subordinate so foolish as to speak out his mind to his superior officer.

NAYAK,  
Sept. 1st, 1909.

76. In a humorous paragraph, the *Nayak* [Calcutta] of the 1st September writes:—

Certain newspapers proscribed  
in Gwalior.

We hear that the circulation of the *Bengali* and the *Amrita Bazar Patrika* has been prohibited in Gwalior and certain States in Rajputana, and that a gigantic gramophone is shortly to be imported from America and put up in Rajputana. This gramophone will have a sound loud enough to be heard all over Rajputana, and the only words that it will be able to reproduce is "So be it," which it will give out whenever any new law is made or a new circular issued in British India. If the experiment succeeds in Rajputana a similar gramophone will be put up in every Native State. O Happy news! A better way of preaching loyalty cannot be thought of.

DAINIK CHANDRIKA,  
Sept. 1st, 1909.

77. The *Dainik Chandrika* [Calcutta] of the 1st September writes that

Proscription of Indian news-  
papers by the Gwalior Raj.

though there was no hatred against the King at Gwalior there was hatred against the English. High Ministers have been heavily punished and the Gwalior Raja has understood that the disaffection reigning within British territory has entered into his own State. For this reason he has proscribed some newspapers such as the *Kesari*, the *Mahratta*, the *Bengalee* and the *Amrita Bazar Patrika*. Anybody in his territory subscribing to these papers will be punished. The dreadful recollections of 1859 are still fresh at Gwalior. The historical knowledge of our new contemporaries is very limited, no doubt.

SAMAY,  
Sept. 3rd, 1909.

78. In referring to the recent action of the Gwalior Darbar in proscribing certain newspapers, the *Samay* [Calcutta]

The Gwalior Darbar blamed.

of the 3rd September writes, that no matter what these Princes may do to flatter the English Government, that Government is not so foolish as to excuse all their misdeeds on that account. They should remember that in essential matters the British Government will never be remiss.

BASUMATI,  
Sept. 4th, 1909.

79. The *Basumati* [Calcutta] of the 4th September takes exception to

Certain newspapers proscribed  
in Gwalior.

the proscription of the *Kesari*, the *Kal* and ten other newspapers by the Gwalior State, and says that some Rip Van Winkle must have a hand in this matter, for among the papers proscribed is the name of the *Bande Mataram* which has been defunct long since. The circulation of these papers is not prohibited in British India, says the *Basumati*, but then "the shoots of the bamboo are always stronger than the bamboo itself."

BHARAT MITRA,  
Sept. 4th, 1909.

80. In remitting taxation by abolishing the import and export duties

Remission of duties in the  
Baroda State.

with the sole purpose of stimulating trade and making his people happy even at the sacrifice of revenue, the Baroda State, says the *Bharat Mitra* [Calcutta] of the 4th September, stands unrivalled. In a State like this the people enjoy a millennium as it were.

The Baroda Maharaja's love for his subjects has influenced the Thakur Sahib of Gondal, who too is an educated prince. He has also abolished the Octroi duty in his State, increased the salaries of his officers, remitted loans and gave away funds for encouragement of education.



81. Referring to the recent action of the Patiala Darbar in making primary education free in that State, the *Samay* [Calcutta] of the 3rd September remarks that the British Indian Government should act as a pioneer in these matters instead of permitting the Native States to set the example. Anyhow it is to be hoped that the Government of India will bestir itself over this matter even now.

SAMAY,  
Sept. 3rd, 1909.

82. The recent action of the Patiala Darbar in making primary education free in that State, gives the *Hitavadi* [Calcutta] of the 30th September an occasion for reminding the Government of Bengal of its obligations in the matter.

HITAVADI,  
Sept. 3rd, 1909.

#### VI.—MISCELLANEOUS.

83. In announcing the opening of a store of cloth and other articles manufactured in various towns of Rajputana, Ram Lal Nemani of Cotton Street devotes a column of the *Bharat Bandhu* [Calcutta] of the 1st September to preaching *swadeshi* to his countrymen, viz., the Marwaris whom he asks to follow the example of the Bengalis in order to ameliorate not only their own condition, but that of their countrymen who once stored a thousand maunds of grain, but have now to depend on imports. If we mean, continues the paper, to raise our country from its fallen condition, what we have to do is to make a vow for using *swadeshi* things. The spread of *swadeshi* in Bengal villages has been the cause of a number of small industries being started there, providing livelihood for lakhs of otherwise starving labourers. If the Marwaris fear loss of prosperity by giving up their present trade in foreign things, they must consider if their ancestors were less prosperous or commanded less respect than themselves.

BHARAT BANDHU,  
Sept. 1st, 1909.

They should consider to what a miserable pass they have been reduced to. If foreigners cease supplying cloth, it would perhaps be difficult for them to cover their bodies.

If the Marwaris awake even now, the industries of their country may revive and find employment for labouring classes who are emigrating to other countries in search of food.

84. The following is an article on *swadeshi* from one Deo Chand Ram of Arrah to the *Shiksha* [Arrah] of the 2nd September:—

SHIKSHA,  
Sept. 2nd, 1909.

*Swadeshi.* Motherland and *swadeshi* are synonymous terms. Many are doing great harm to the country by their partial interpretation of the term "patriotism" (love of one's own country). Abusing the foreigners, or agitation against the present Government or against the laws of the State does not mean an expression of that love. Real lovers of their country never do such things. Instead of adopting what is good for the community and reforming what is harmful, only crying for reforms can avail nothing. Those who really love their country or their nation do not care so much for increasing the external beauty of their country or for the constitutional and despotic form of government. They work for forming and improving the character of their community much more than for their laws and customs. A community can never improve even when its people have education, intelligence or wealth, framing of a hard and fast constitution or crying of a glorious tradition so long as they are not truthful, honest and gentlemanly. Self-discipline is even more important than the hard rule of a king. Those who cannot control themselves can hardly control others. Cherishing spite against others makes them blind to other men's virtues. Habitually slandering the foreigners or behaving rudely with them, makes the mind so mean that humanity and greatness disappear altogether.

Mental feelings find expression in words or deeds and a foreigner's likes or dislikes are dictated by what he sees.

Those who turn away from treating the foreigners kindly or out of vanity, become blind to their own faults or to others' virtues, cannot be called patriots.

Every man may be a patriot; a dependant nation may also be a lover of its country. If one has a desire to be a patriot it requires no strain for him to be one. The basis of it is the determination to do what one can for the good of his country.



The neighbours helping their neighbours, the parents educating and forming the character of their children and instilling into their minds a love of their country and nation and sowing the seed of true loyalty, the students who are obedient, honest and well-behaved and also those who are identifying their weal or woe with that of their country are all true patriots.

BHARAT MITRA,  
Sept. 4th, 1909.

85. The announcement of the *Times of India*, says the *Bharat Mitra* [Calcutta] of the 4th September, is really alarming, but its advice, even if it comes from an enemy, should be taken to heart as that of a friend and follower. The *Times* reports that the orders for *dhotis* from Bengal have fallen off by 25 per cent. and 25 per cent. looms have had to cease working. The cause is said to be that the Bengalis prefer *dhotis* made of fine yarn which is supplied by England. If it be a fact it is highly discreditable to the Bengalis who should, if they are really lovers of their country, use coarse cloth that is made in the country.

The same paper in another place draws attention to the action taken by the merchants in England for the supply of finer yarns at moderate prices to the mills here and proceeds—

Such being the case, what the Indians should do is to eschew fine *dhotis* for a time, and the result will be opening of more mills in this country and the gradual production of all that is needed. If, on the other hand, the Indians continue using *dhotis* of which the yarn is imported, it would become impossible to start any new mills in the country.

BHARAT BANDHU,  
Sept. 1st, 1909.

86. The *Bharat Bandhu* [Calcutta] of the 1st September does not understand the heavy falling off in the demand in Calcutta for *dhotis* manufactured in this country as reported by the *Times of India*, except on the supposition that the Bengalis have given up there *swadeshi* cult, but this it is reluctant to believe.

STAR OF INDIA,  
Aug. 27th, 1909.

87. Commenting on the recent speech of Mr. Guru Swami Ayer at the Northern Arcot District Conference held at Chittore, the *Star of India* [Arrah] of the 27th August observes that Mr. Ayer's remarks that the Musalmans of the Madras Presidency do not deserve the two seats reserved for them in the Provincial Legislative Council, either by their social influence, or by their education, and that one of the seats might well be assigned to the Christians, who are fully qualified and constitute an important community, is a clear evidence of want of good faith on the part of the speaker; for, if he had been actuated by a feeling of doing good to the Christians, he would have emphasised the need of creating a special seat for them in the Provincial Council without finding fault with the capabilities of the Muhammrads.

The Christian community of Madras, continues the paper, has neither elected Mr. Ayer as its spokesman, nor does it stand in need of representing its claims to Government; for, among the official members of the Council, there will be some Christians who will consider their interests.

The paper regrets the deplorable condition of the country, the people of which, it says, do not in the least realise that their country cannot rise to the level of civilised countries so long as there is no social progress and sincerity among the people, and so long as the seed of disunion is not destroyed and the people have purged their hearts of malice and hatred.

The paper longs to see the day when the ill-fated phrase "Hindu-Muhammadan dispute" will no more be heard, and the Hindus and the Musalmans will begin to pass their life like the Roman Catholics and the Protestants in England, neither of whom wished ill of the other.

DAILY HITAVADI  
Sept. 5th, 1909.

88. The *Daily Hitavadi* [Calcutta] of the 5th September writes:—  
Now that the Provincial Conference is to hold its first day's sitting at Hooghly-Chinsura to-day, we wish to speak frankly about one or two points before the incense is burned, so to speak, preliminary to the actual rites of worship.

All parties admit that the gathering last winter at Madras over which Dr. Rash Bihary Ghosh presided was not a Congress of all parties combined, though one party may persist in calling it a Congress. For ourselves we are not prepared to honour the Madras gathering as a Congress. However, what was to be, has been, and one has to think of the future. We hear that Sir



Pherozeshah Mehta is to be President of the forthcoming Punjab sitting. We make bold to assert forthwith that Sir Pherozeshah Mehta is an enemy of the Bengalis, and will not support them in their demands, unreasonable or otherwise. Furthermore, a large section of the Arya Samaj, led by Lala Lajpat Rai, the educated Hindu community of the Punjab, and the local Musalmans are opposed to the Punjab sitting. The old and experienced Congress leaders in the Punjab are not participating in this year's session. The question thus arises what the Bengali leaders have resolved to do under these circumstances. Will the creed of the Allahabad Convention still govern Congress procedure? Will the ranks be kept closed to those who will not subscribe to that creed on this occasion also? If it be so, what is the meaning of the repeated talk of a united Congress, which, we hear from our leaders, is necessary—what does the advice for us all to hold a combined Congress mean?

We shall give a frank downright utterance to a simple truth. You may have your creeds, you may pose as Moderates, or you may gird up your loins in seeking to co-operate with Government according to Mr. Gokhale's advice, but Government is sure to carry out its resolves, to persist in the courses of policy it wishes to pursue. Even if crores of Gokhales suddenly make their appearance in the country, the Factory legislation is sure to be passed through the Viceregal Council. And even if Sir Pherozeshah were to make Calcutta his headquarters, the Calcutta Police Bill is sure to be passed and the powers of the police augmented. It is as well to point out here that Sir Pherozeshah did not make any protest in particular against the passing of the Bombay Police Law—rather he belauded Government highly. And the new police law for Calcutta is a graft of that Bombay law on the old Calcutta law on the subject. Anyhow, Mehta's party is bound to be sycophants of Government. Even if they be not so, Government is sure to do what it wishes to do—it will not yield in its resolves in deference to you or me or anybody. Rulers like Sir Edward Baker and Sir George Clarke may indeed soften the hardness of rule partially by means of conciliatory and sweet words, but there is nothing gained thereby. If the hand or the leg is amputated under chloroform, one is spared indeed the agonies of amputation, but the severed limb can never be reunited. The fact is, be you Moderates, or be you sycophants of Government, Government will never be remiss in the discharge of its duty, in inaugurating a repressive (*literally, evil*) policy. And be you Extremists, or bomb *wallahs*, Government will do what it wants done. Only by being Moderates and sycophants, you enjoy the pleasure of being under the spell of chloroform, whereas, if you are an Extremist, prompt imprisonment, oppression, outrage, deportation and hanging confront you.

We shall point out in detail why we have arrived at this conclusion. Sir Edward Baker is not a meanminded ruler. But the State is not his alone to do as he likes with it—over him are placed a dozen other men in authority. Hence he is being constrained to make his moves in a somewhat cunning fashion. We hear that he is attempting to dissociate the zamindars and wealthy men of Bengal from the *swadeshi*-boycott affair. A great deal of force and *zubburdustee* is being applied against those rich zamindars who subscribe to the National Council of Education—and steps are being taken to ostracise those rich zamindars who are open supporters of the *swadeshi*-boycott. There is no lack of adequate efforts being made to get this *swadeshi* agitation die of inanition through want of funds. And simultaneously preparations are not wanting so to change the law as to augment the power of the police excessively, and to make the commission of oppression and outrages easy. The new Arms Act rules are mostly hard—there is no way now of keeping fire-arms with little effort as before. So we have to say that, in spite of creeds, of sycophancy, of moderation, with its arbitrary congresses, Government will persist in its course.

If Government will persist, sycophancy merely sacrifices caste without filling the stomach, as the Bengali proverb has it. If, therefore, breaking up the Congress like another Daksha's sacrifice in Hindu mythology merely leaves you playing the part of evil spirits and holding assemblies like the Madras one only brings you to ridicule, would it not be as well not to pursue those courses now? At least, would not that show more intelligence on our part?



There is Gokhale who has now become a great favourite with Government: Sir Edward Baker with his auspicious tongue has supported his views, and the Provincial rulers of the United Provinces, the Punjab, the Central Provinces and elsewhere have all praised him. If now Mr. Gokhale implores Sir Edward Baker as his master to direct the abandonment of the Police legislation, will that amending Bill be abandoned? It will not be—it cannot be. If this inference is correct, does not one feel disposed to urge his countrymen not to do things which will lead to the sacrifice of caste and honour, for the stomach is not going to be filled in any case? It appears therefore that it behoves us to resort to courses which will enable us to stand on our own legs, to render service to our own country and race with a full recognition of our rights and in compliance with the law. The country belongs to all of us without distinction of Moderate or Extremists, of sycophant and otherwise, and we all of us together constitute the people; so we have all of us an equal right to serve our people and country. It behoves our leaders therefore to try now so that we may all work under the impulse of a common idea. But we notice that they only make professions in favour of a United Congress—no effort is apparent on their part to translate their profession into practice. In the privacy of their homes they consult and discuss and then come out with the advice to their brethren to unite, for there is nothing better than unity. Does this show capacity on their part for leadership? They went and held the Madras meeting. But did they inform their countrymen of their intention to go there? And the forthcoming Punjab session will probably be attended by five Bengalis—but the people of Bengal will hold aloof. And yet these men pass for leaders of the country. The idea of a United Congress is all very well, but did you even summon Arabinda Ghosh to your presence to get acquainted with his views—did you ever try to incorporate him and his followers into your party? Did you ever try to get acquainted with the feelings of the present journal, which protested against the Madras gathering, and has since once stood aloof from your party? You did not, you do not know how to do, you cannot do—and that is why we are constrained to say so many things—to make such point-blank statements in talking with you.

The day is past when your behests would command respectful acquiescence from the people. Everybody has got his eyes opened now, self-consciousness has come to all, and people now have come to understand matters relating to the country more or less. One must now reveal one's inmost thoughts, summon the public, and listen patiently to what they have to say, to try to rebut the views of opponents, to work on the basis of a compromise of all views—and only then is a united Congress possible. Otherwise mere professions or newspaper articles will call forth in retort from the people the query as to why they are to obey the orders of their so-called leaders. And if behests are to be obeyed at all, why should they not obey such as will lead to temporal profit, obey the officials for example, or issuing orders themselves band themselves into a new party? If this spirit awakens in the public mind, far from unity being encouraged, society will be dissolved into its individual elements.

If therefore the Congress, an institution of many years' standing, is to be preserved as the focus of the national parties and of the force of educated India, try to make a union of all the parties possible. It will not practically avail any more to try to deceive people by trickery of language. Give up the partizan's creed, renounce your love of predominance, and restrict your egotism, abandon the temptation of working under the official awning, so to speak, cease to be deluded by the spell of the reform scheme which may be compared to the *Delhi-ka-laddoo* of Indian proverb—the sweet-meat which those who have not partaken of long to eat, and which those who have partaken of, condemn. If you do these—you will see that the people of the country will again follow you like shadows. You lead us who are led, you are the preceptors of us who are your pupils but you are not autocrats and we are not a race of slaves subject to you. We have indeed to listen to whatever you say, but along therewith you are bound to listen to what we urge. Otherwise the formation of a party ceases to be possible, and service of the country in a common endeavour, with common principles, becomes an impossibility.



It would be well if these points are considered at the Hooghly Conference and a good working arrangement come to regarding the next Congress. It is this rash hope which has impelled us to say these things. Let us see how the leaders act.

89. The *Bangabandhu* [Calcutta] of the 31st August has the following on the Congress:—

BANGABANDHU,  
Aug. 31st, 1909.

Since the Madras Session of the Congress last year did not enter any protest against the illegalities committed by Englishmen, oppressions perpetrated by the police and Government officials and objected to criticise other similar acts it cannot be said that the Congress was a national organization at all. This year also a similar farce is going to be enacted at Lahore where the proceedings like the Madras Session are likely to be vitiated by utter disregard to the popular sentiments and the control of everything by the domineering spirit of particular individuals. Congress is not intended to show undue anxiety for pleasing the authorities. But is there no means by which this loved Congress can be saved from demoralisation and a new spirit of independence infused into it? Since the reasonable proposals and weighty arguments put forward by the new party have been treated with contempt by so-called vain men like Sir P. Mehta and others, and since their selfishness and want of forbearance have gone far to create dissensions between the two parties, it is hopeless to hope that the organization of the Congress will again be national in its character and scope. Babu Surendra Nath, though he protested against the unwise step of the Madras Convention with regard to the boycott and was insulted by its refusal to accept any of his proposals, forgot everything when in the pandal and joined heart and soul in the Carnival of flattery. Like a puppet he danced to the tune of the so-called Madras leaders. Now that he has come back from England with honours heaped on him, he is regarded as the guiding star of the people.

He proposes to hold the Congress in England. But let not the people be befooled into accepting his sayings as gospel truths. To make the Congress impressive in England, it would require at least two hundred Indian delegates to be present there, and some work might be expected if the agitation goes on for a year or so. But this requires a sum of not less than ten lakhs of rupees. This is practically impossible. There is no use in going to England with the mission of mendicancy. Let the work advance with the ideal that work from within and not from without will bring salvation.

90. The *Nayak* [Calcutta] of the 5th September writes:—

NAYAK,  
Sept. 5th, 1909.

The Hooghly Provincial Conference.

We do not want to identify ourselves with either of the two parties into which the political agitators of India are divided, but we will always take the side of truth, of real patriotism. We should think that the resolutions which are to be passed in the Hooghly Provincial Conference lack something, and that is plain-speaking. One finds in them a total absence of self-reliance and a preponderance of a mendicant policy; whereas the resolutions proposed by the Nationalist party are evidently inspired by a desire to establish the people's own power, and give proofs of manliness and firm determination. For ourselves, we would ask our countrymen to give up making "appeals" and "protests", for nothing comes to a man unless he knows how to stand on his own legs. The Hooghly Provincial Conference would do well to frame their resolutions in such a way as to arouse the power of the people and to teach them how to rely upon themselves, instead of depending upon others like children.

91. The *Dharma* [Calcutta] of the 30th August has the following under the heading "The National Risley Circular":—

DHARMA,  
Aug. 30th, 1909.

The National Council of Education and the Boycott celebration.

Let us tell the National Council of Education that they have created immense mischief by issuing a circular asking mofussal schools not to allow the students to take part in the Boycott celebration. This circular, which may be called the National Risley Circular, has caused a great ferment in the public mind, and we know of many people who have in consequence withdrawn their aid from National schools. We hear that a member of the National Council has even gone so far as to



advise those who mean to work for their country to take admission into Government schools and colleges. It may be that the Council thinks that, if all the mofussal National schools die out for want of aid, then the one National College that there is in Calcutta will be sufficient for the whole country, and will get more help from rich people.

STAR OF INDIA,  
Aug. 27th, 1909.

92. The *Star of India* [Arrah] of the 27th August says that the speech delivered by Mr. Surendra Nath Bannerji at the Calcutta Town Hall the other day should commend itself to the people inasmuch as he dwelt on the experience gained by him through his intercourse with the British public who treated him with courtesy, and laid stress on the necessity of holding the National Congress in London with a view to ensure success in its objects by creating an interest in the minds of the British public who, being liberal in their own ideas, are ever ready to help the others.

DAINIK CHANDRIKA,  
Aug. 30th, 1909.

93. The *Dainik Chandrika* [Calcutta] of the 30th August writes:—  
Babu Aravinda Ghosh is, through the medium of his paper the *Karmayogin*, pointing out to the people of this country the path of Extremism. He preaches to his disciples the doctrine of the complete independence of India gained in dreams, and puts up before them the imaginary existence of an independent India having nothing to do with the British. If his ideas of independence and *Swaraj* had been meant for the present instead of the future, he would have been guilty of an offence under the law. But all the same, does he not, by persuading his unruly and foolish followers to desist from performing their real duties, make himself morally guilty? He is, however, too full of his own ideas to listen to the advice of others. We wish him a long life and happiness, but at the same time pray that he may get over his present intoxication. Some people erroneously find in Aravinda Ghosh many an extraordinary virtue. But we, who are his real well-wishers, are anxious about his future. Let us ask our countrymen not to tread the erroneous path which he follows—though we hope that he will give it up some day. Those who wish for self-government under British supremacy must keep themselves aloof from Aravinda and his preachings. It is useless to try to persuade the Extremists to join the Moderate ranks, for the two parties will never agree. That popular power which does not depend upon the ruling power is nothing but madness and turbulence, and must as such be driven away from the country.

HITVARTA,  
Sept. 2nd, 1909.

94. Mr. Gokhale, says the *Hitvarta* [Calcutta] of the 2nd September, in his world-wide famous speech declared that even loyal agitation is sometimes looked upon with suspicion by Government. According to his new Code, the agitation of the Moderates only is loyal. Indeed, the Government officials do not accept the above view as true; for were it so, Mr. Deodhar, one of Mr. Gokhale's Servants of India Society, would not have been shadowed by the Police of the United Provinces. Besides, from what is published in the *Urdu Swaraj* about the doings of the Police in Allahabad, it is clear that no influential Indian is just now considered loyal; and, for those who are, efforts are constantly made to make them swerve from it. As pointed out in its previous issue, it is really the police constable and the chowkidar who are entitled to allegiance from us. If they can be kept in good humour, however wicked and disloyal at heart one may be, he will always be considered loyal. The Moderates do not understand this truth. Had it been otherwise, the police would not have attempted to place a bomb in the houses of Pundit Madan Mohan Malviya and Pundit Sundar Lal.

STAR OF INDIA,  
Sept. 3rd, 1909.

95. Commenting on the attitude of Mr. Ali Imam towards the Councils Reforms, the *Star of India* [Arrah] of the 3rd September has the following:—

Mr. Ali Imam and the Moslem League on the Reforms.

Disunion is a pernicious bane which, when it finds its way into a nation, stunts the growth of the promising off-shoots. A little modern education on our part has made us presumptuous enough to imitate the example of other nations and set our foot on the intricate path of politics. The National Congress, originally organised by the Bengalis has been for years making earnest endeavours to gain its objects. Not seeing



any way to success in their objects by simply joining the Congress, the newly enlightened Muhammadans organised the All India Moslem League with the express object of safe-guarding the rights of their nation and opened branches known as Provincial Leagues.

Mr. Ali Imam was voted to the Chair at the last session of the All India Moslem League at Amritsar as well as of the Provincial League at Patna. A fresh meeting of the All India Moslem League was recently convened at Lucknow in order to consider the position of the Musalmans in the Councils Reforms, but had to be adjourned because the members in general expressed that the good of the Muhammadans lay in the separate election of their representatives in all grades and Mr. Ali Imam dissented from it.

Mr. Ali Imam then convened a meeting of the Provincial League at Bankipore, carried his wished-for resolution—no member daring to open his lips against him, either out of respect for him, or, for want of sufficient information on the subject—and submitted it to the Government of India, stating that it was the opinion of all the Indian Musalmans that a mixed election to some extent was necessary.

As the views expressed by Mr. Ali Imam and a few of his associates are not the opinion of the Musalmans in general, the members of the All India Moslem League have considered it necessary to hold a general meeting of the League at Lucknow in order to disclaim the views of Mr. Ali Imam and inform the Government that the Musalmans in general would not be satisfied with anything short of an entirely separate election. The Punjab Provincial League has also protested against the views of Mr. Ali Imam.

We would now ask as to the result of such a proceeding on the part of Mr. Ali Imam. What need had he to form a separate party when he knew that the Musalmans in general did not echo his sentiments? We do not discuss the value of his views but our question is—how was Mr. Imam, notwithstanding his being a member of the Moslem League, justified in dissenting from the opinion of the majority of the members, even if it were an unsound one, and submitting his own views to Government through a branch of the Moslem League which had once vetoed them? What weight can views like these have with Government which may consider that the Provincial League is a child's play or that it has no connection with the Moslem League?

Mr. Ali Imam's dissent from the views of the majority in the Moslem League is due either to his solicitude for pleasing the other communities and commanding their respect, or to his frequent interchange of ideas with his friend, the Editor of the *Hindustan Review*, who might have influenced him by his fascinating arguments. In any case his conduct is unwarranted. This disunion is sure to prove an obstruction to the future progress of the League and some of the narrow-sighted persons may make it an excuse for dissociating themselves from it. We fear the Moslem League may shortly share the fate of the Congress at Surat ; and hence we convey a friendly advice to Mr. Ali Imam to take into his consideration the unpleasant result that may follow the disunion among the Muhammadans and make amends for it.

96. The following is a full translation of an article under the heading "Hindus and Musalmans," which appears in the *Dharma* [Calcutta] of the 30th August:—

DHARMA,  
Aug. 30th, 1909.

Out of the evil consisting in the attempt to confirm discord between Hindus and Musalmans based on (a recognition of) their separate existence in the matter of administrative reform, this good has at least been done that a pulsation of life has taken place in the lifeless Musalman community. They have learnt to make demands on the officials and cherish hopes for the accomplishment of things which it is impossible to accomplish. This alone will do immense good to the country. It is needless to say that their hopes will be unsuccessful. This already has been made clear by the conduct of the officials. Just as they (the officials) have stopped short after granting petty and valueless rights to the people of other communities, they will similarly grant only petty and valueless rights to the Musalman community, and refuse to furnish it with the means of developing real powers. Just as patronising and sympathising Englishmen, by giving us hopes made us fond of a mendicant policy, in the same way they will also pose as the patrons and sympathisers of



Musalmans. At last (our) Musalman brethen will be able to understand that this mendicant policy does not bear any fruit, and that (their) English sympathisers do not possess the power to do them any real good. It is only if we decline to take part in this administrative system that there will be a chance of the day of our awakening coming on soon. If by taking part in this administrative system based on a policy of "disunion" we engage ourselves in a conflict with the Musalmans, the injury, which we have shown to be probable is sure to come. Although we are not afraid of opposition from anybody, still it is sheer stupidity to help the enemies in accomplishing its object. We have never flattered our Musalman brethren, nor shall we do so. We have frankly and earnestly (literally, with open mind and one heart) invited them to be engaged in the task of building up a nation,—it depends upon their intelligence, luck and honesty to listen to that call and determine their own good and duty. We will neither move to create discord, nor help the opposite party in its endeavour to do so.

DHARMA,  
Aug. 30th, 1909.

97. The following is a full translation of an article under the heading "Morley's Policy of disunion," which appears in the *Dharma* [Calcutta] of the 30th August:—

The tree of the policy of disunion, which has grown under the shade of the Reform Scheme, was planted by Lord Morley, and is being watered and carefully nursed by the patriot Mr. Gokhale. The *Englishman* of Calcutta has admitted that it is the policy of "disunion" which forms the radical principle of the constitution of the Indian army. It is the policy of "disunion," which is, in the opinion of many English politicians, the chief means of protecting the British Empire in India. Lord Morley's policy is also mainly a policy of disunion. His first move was an unsuccessful attempt to destroy or to retard the new awakening of India by bringing the Moderate Party under the control of the officials, and by repressing the Nationalist Party. This poison-tree was planted at the time of the sitting of the Surat (Congress). The Bombay leaders have never cherished any liberal views or high ambition regarding the future powers, or the just rights of the people of India. They used to be satisfied with very little. Under the influence of the awakening and the preaching of the boycott in Bengal, the reforms in the administration which have been effected are beyond their expectations. They have become very eager to destroy the boycott and lawful opposition by bringing under their own control the result of that new awakening. The probability of these reforms were not unknown to them before the Surat Congress, but they knew that this delicious fruit would not fall into their mouths unless they could give up the boycott and drive out the Extremist Party. With these two objects in view, the Congress was taken from Nagpur to Surat, and proposals were made for reforming the procedure of the Congress; the object being that the Nationalist party would of themselves be obliged to leave the Congress. The speech of the President, Dr. Rasbihari Ghosh, was also written for this purpose. The noble-minded Tilak, Sriji Aravinda Ghosh, and other leaders of the Nationalist Party came to know of this secret motive, and were trying to enter a strong protest against the action of the Congress authorities, and to uphold the boycott policy. The serious affair at Surat baffled their attempt, and it was Sir Pherozeshah Mehta who gained the victory. At the time of exonerating themselves, the leaders of the Nationalist party publicly promulgated this charge against the Moderates of Bombay. But such an uproar of abuse was raised by innumerable newspapers conducted by Moderates, that the feeblest sound of truth was carried away by that noise. (We) can now say to all (our) countrymen: "Look at the acts of Mehta and Gokhale; see whether we were in error, or whether we spoke falsehood, or whether they had really an object like that." This policy of "disunion" easily led astray the Moderates of Bombay. The Bengal leaders did not walk that evil path; they have preserved the boycott. On the 7th of August Sriji Bhupendra Nath Basu himself spiritedly disregarded the entreaties and threats of the officials and presided over the boycott celebration. Besides, that preaching of the name of boycott by the *Bengalee* newspaper has created joy and hope in us. If the establishment of unity were ever to become possible, if Morley's policy of "disunion" were ever to fail, the result would be achieved by the love



of unity and firmness to maintain the boycott on the part of the people of Bengal.

Lord Morley's second attempt, continues the writer in another paragraph under the heading: "The other branch of the

Another branch of the Poison tree.

poison-tree," is to separate the Musalman and the Hindu communities in the field of politics. This,

indeed, is the second aspect (literally, limb) of the policy of "disunion," the second poisonous fruit of the Reform Scheme. Lord Morley did not make any secret attempt in this connection; he is making arrangements for a permanent enmity between Hindus and Musalmans by openly adopting a policy of disunion. And yet the Moderate leaders have been so charmed and taken in by the increase of the number of elected members in the Legislative Councils that they are coming forward to embrace this great injury in the hope of that small gain. Mr. Gokhale has loudly praised this policy of disunion. In his opinion Lord Morley is the saviour of India. In his opinion the election of separate representatives for Musalmans is just and reasonable. The fact that the force of the political life of the Hindu and that of the Musalman being thus distinct from and opposed to each other, the radical principles of the National Congress and the future unity and peace of India will be completely destroyed, cannot be beyond the ken of the intelligence of a famous statesman like Mr. Gokhale. But then under the influence of what refined policy, full of hidden mysteries, Mr. Gokhale has dared to support this policy of disunion is known to him only. Our respected Surendra Nath has expressed a contrary view and yet he has not been able to firmly protest against this great mischief in the shape of the Reform Scheme. Rather during the first part of his sojourn in England, he accorded unjust and groundless praise to this Reform Scheme. The people of Bengal have not the least regard for this Reform (Scheme). If a few wealthy people, unable to resist the temptation of taking part in the new system of administration forget the real welfare of the country, there is in that no chance of any evil befalling the country. If, however, a leader like Surendra Babu, who is worshipped by all men, waters this poison-tree, it must be regarded as a great misfortune to the country. Those who will take part in this Reform (Scheme) will become the supporters of Morley's policy of disunion, the creators of class animosity, and the obstructors of the future unity of the land of India. It is our hope that Srijiut Surendra Nath will never consent to follow this mistaken policy.

98. The *Hitvarta* [Calcutta] of the 2nd September takes one of its contemporaries to task for expecting liberality from the Government of Central Provinces by discharging

No liberality for India.

Mr. Kolhatkar, the Editor of the *Desh Sewak* for, says the paper, neither the Central Provinces' Government nor the India Government, no not even the Members of the Cabinet who style themselves as "Liberals" possess a grain of liberality for India. Even the Conservatives would be ashamed to do what the Liberals are doing nowadays. Lord Morley himself has declared that in dealing with India there are no two parties, i.e., for India all of them are Conservatives. Such being the situation its contemporary had done well if he had asked for justice and not mercy. What is wanted is fair play and no favour.

HITVARTA,  
Sept. 2nd, 1909.

99. The idea that China is being ruined by importing opium from India, says the *Basumati* [Calcutta] of the 4th September, has moved the pious hearts of many Englishmen,

The Opium question.

and they are doing their best to have the cultivation of opium in India and its export to China abolished altogether. China, however, is too fond of this narcotic to give it up for another century at least, and in fact she is growing her own opium now. These pious Englishmen say nothing when the wine-merchants of England regularly flood India with their commodity, but their hearts bleed for the opium-eating Chinaman.

BASUMATI,  
Sept. 4th, 1909.

100. The inability of the Under-Secretary of State for India to furnish figures for deaths by starvation in India in reply to the question by Mr. Vincent Kenney calls forth

Deaths by starvation.

the remark "But there is no lack of Government officials," so says the *Hindi Bangavasi* [Calcutta] of the 6th September.

HINDI BANGAVASI,  
Sept. 6th, 1909.



BASUMATI.  
Sept. 4th, 1909.

101. The *Basumati* [Calcutta] of the 4th September laments in eloquent language the depopulation of the once prosperous country of India by famine and pestilence, such as malaria, cholera, etc., The paper endorses the views expressed by Lieutenant-Colonel Clarkson regarding the scarcity of food reducing the capacity of the people to resist diseases and lessening their fecundity. From the way in which the death-rate is increasing, the paper fears that the country will be one vast "cremation-ground" before long. The paper, therefore, asks the Government to make better arrangements for the country's drainage which is the only way to rid the country of the ravages of malaria. The people are also advised to pay more attention to the sanitation of their country and to try to improve its supply of food-stuffs, which have of late deteriorated.

JASOHAR,  
Sept. 2nd, 1909.

102. Referring to the advice alleged to have been offered by Lord Morley to the authorities of the Cambridge University not to admit too many Indian students in any one college with a view to prevent their combining together, the *Jasohar* [Jessore] of 2nd September writes:—

The number of Colleges in England where Indian students can get suitable training is not large. If therefore any restriction be placed on their way of entering Colleges in England their education must suffer. English officials have earned an unenviable notoriety for this sort of crooked policy.

DAILY HITAVADI,  
Sept. 3rd, 1909.

103. Referring to the erection of a marble statue to Lord Curzon at Burdwan, the *Daily Hitavadi* [Calcutta] of the 3rd September says that the erector of the statue—the Maharaj-adhraj of Burdwan, though prodigal in spending his money on works like these, is quite indifferent like the local Municipality to the insanitary condition of Burdwan, which is full of muddy ponds, &c.

HOWRAH HITAIISHI,  
Sept. 4th, 1909.

104. The *Howrah Hitaiishi* [Howrah] of the 4th September refers to the several mis-statements alleged to have been made by Mr. J. D. Rees, M.P., in Parliament such as—  
(1) Dhingra was a Bengali, (2) the seditious book called *Shikher Balidan* (the Sikhs' sacrifice) was published in 1906, and that Mr. Surendra Nath Banerji wrote the preface; and (3) the *Sanjivani*, edited by Babu Krishna Kumar Mitra, the deportee, father of the authoress of the *Shikher Balidan*, was prosecuted for sedition, and observes: What a marvellous regard for truth this must be! Is there nobody in England who could give liars like this man their due?

MIHIR-O-SUDHAKAR,  
Sept. 3rd, 1909.

105. Referring to the suggestions made by the *London Times* that similar steps should be taken in British India as have been recently taken in the Gwalior and Jaipur States for rooting out sedition, the *Mihir-o-Sudhakar* [Calcutta] of the 3rd September writes:—

The various means adopted by the Government are by no means the true remedies against sedition. All that has been done consists only in useless fuss and noise. But the true propagandists of sedition, viz., the seditious writers and speakers, still remain practically untouched.

The sole object of the Hindu community is to have the partition of Bengal withdrawn. But the best proof of the hollow character of their aim is to be found in the fact that Lord Morley has emphatically declared the partition to be a "settled fact." But the partition, after all, is a provincial question. Even granting that the Bengalis have been injured by the partition, it remains yet to be explained why the whole Hindu community of India should go against the Government. Why do the Hindus of the Punjab, the United Provinces, Bombay, and Madras join the boycott movement? Considering all the circumstances, we are bound to say that the chief object of the present agitation is to free India from the British yoke. The same thing is now being attempted under the British reign as was done under the Musalman rule.

DHARMA,  
Sept. 30th, 1909.

106. Under the heading noted in the margin, the *Dharma* [Calcutta] of the 30th August writes:—

It is being noticed for some years in India that a new race of men is, as it were, being created out of the old race which was



overcome by *tamas* (the quality of ignorance). Being born as they were in the midst of unrighteousness and decadence of religion, and being educated in a similar way, the old sons of Mother India came to be short-lived, mean-minded, selfish and narrow-minded. Many great men, full of spirit, in coming themselves in their midst, saved the nation in these times of great danger. But instead of acting as would have become their power and genius, they have simply created a field for the nation's future greatness and vast activity. It is by virtue of their merit that the rays of a new dawn are brightening the four quarters. Instead of inheriting the qualities of their parents, the new children of Mother India have become courageous, spirited, high-minded, generous, self-abnegating, eager to do good to others and to work for the country's welfare, and full of high ambition. For this reason the youths are now-a-days following their own path instead of obeying their parents, the old and the young differ in opinion, and discord takes place at the time of action. The old men want to keep these young inaugurators of the Golden Age, who are of divine origin, within the bounds of selfishness and narrowness; and are helping the Kali era for want of understanding. One of the first signs of the advent of the Golden Age among the young consists in their religious tendencies, in their desire for (learning) *yoga* and the half-developed powers *yoga* attained by many of them.

Asoka Nandi, an accused in the Alipur Bomb case, was a man of the latter type. He was lying sick in hospital at the time when Gossain was murdered. Being kept in solitary confinement before he fully regained his health, he began to suffer from repeated attacks of fever. Even with the fever on him, he had to pass the night exposed to the cold in a room which had all its doors and windows open. From this he developed phthisis, and it was in this condition, with no hope of life, that he was awarded a heavy sentence and was again kept in the cell for the condemned. On an application being made by his barrister, Mr. C. R. Das, arrangements were made for taking him to the hospital, but he was not released on bail. At last the Lieutenant-Governor generously gave him permission to go home to be nursed by his own people and die among them. Before he could be acquitted on appeal God released him from his bodily prison. Latterly Asok developed the power of *yoga* immensely, and on the day he died he was filled with the spirit of Vishnu and breathed his last while chanting the name and teachings of God which lead to salvation.

107. In dwelling on the present fallen condition of the Brahmans, and exhorting them to live a higher life, the *Karmayogin* [Howrah] of the 3rd September writes:—

A glimpse of the coming Hindu religious revival in India.

KARMAYOGIN,  
Sept. 3rd, 1909.

The inmost heart of the devotee of action is lost in contemplation in thinking of the time when the thousand-headed being, who has got eyes, feet and heads in all directions, who rests on the (head of the) king of the serpent race, will awake, when the crown of the temple of the eternal religion will, piercing the clouds, again rear its head slowly, and in the blue sky smile the irreproachable smile betokening the power, heroism, fame and the glory of the Aryan race, when the flag of emancipations will flutter. The inmost heart of the devotee of action is lost in contemplation now, like the flame of a lamp, which not being stired by the breeze is steady, at the sight of the picture of India's future, now in the womb of time.

Do not then lose patience at hearing the unnatural and deep roars, never heard before, through the strong inspiration of the goddess Durga, do not regard as a glow-worm the flashes of lightning, penetrating the clouds, which vanish in a moment after smiling a terrible deathly smile.

108. After giving an esoteric explanation of the *Jhulan* festival, the *Hitavadi* [Calcutta] of the 3rd September writes:—

The *Jhulan* festival.

HITAVADI,  
Aug. 27th, 1909.

It is we alone who are shut out from (the enjoyment of) the universal waves of rejoicing of this *Jhulan*. For we are far from our sweet hearts, like Kalidas's accursed heavenly being. In the first place, we are fallen from our (proper) place, and furthermore, owing to the advent of the rains, we are stricken with sorrow at our exile, always thoroughly enveloped in the fog of forgetfulness. Can the joy of the *Jhulan* possibly be (felt) by us? Where art thou, O my most loved one, (thou who dost constitute) myself, my race, my family, my knowledge,



my pride, my boast, my glory, my means of making myself known, my honour, my self-pride, where art thou? O (thou) who art the memory of my past, the happiness of my present, the hope of my future, the stay of my manhood, the all-in-all of my Hinduism, my life here and hereafter, where art thou? If thou art near me, my individuality is preserved; if I keep thee in my heart, my manhood and my Hinduism are fully awakened; if I can see thee, this cremation-ground of my exile again comes to be beautiful like paradise—tell me where thou art? The national characteristic which has created the Vedas and Vedantas for me, has given birth to saints, which dangled a garland of world-conquering heroes round my neck, which has set my head-piece with

\* The name of the jewel which Krishna wore.

ten syamantaka\* jewels in the shape of the ten incarnations of God, which making me drink the liquor of individuality and liberty kept me drunk always,—that national characteristic of mine which constitutes my all-in-all—that *Radha*, who gladdens my lotus-heart, full of wit and love and pettishness, where art thou? Having lost thee, I am bound in a hundred shackles to-day? Having fallen away from thee, I am to-day grovelling in the ashes of the cremation ground like a shameless naked man;—and being bitten by packs of jackals and the race of hideous-mouthed dogs who infest the cremation-ground, I have been reduced to (bare) bones,—show thyself once to me, manifest thyself once, lighting up my heart. O thou who art the soul of my soul, the life of my nation, in thy absence to-day, the great *Jhulan* festival of my nation and religion is not being completed. Come once, show thyself once, manifest thyself once in the aspect of Her who destroyed the Hindu god of love, who killed (the demons) Chanda and Munda, who destroy sin, who removes misfortunes, so that all my sorrow may be removed, all my torments may come to our end.

When the national characteristic has been departed from (literally, fallen away from) the joy of national festivities may not be enjoyed. Unless one is a Hindu, one cannot be overcome by (the contemplation of) the greatness of *Jhulan*. My country, my grove, my pasture-land, my Sri Radha Krishna, my new Vrindaban, my new girl-mates, the new mass of flowers on the *Tamala* tree, this feeling of being mine must be commingled, associated, steeped in the religion, the literature and in everything of the country and the nation. One must as proudly say so to make the world hear that, good or bad, in my view, my country is very beautiful, my nation in spite of a hundred stains is most liberal, my religion most deep and universal and my epics and literature most sweet, like the jingling of the golden balls on the suspicious feet of *Mahamaya* [the goddess Durga], most full of natural music. If you do not like all this, stand aside; (for myself) seating the eternal *purusha* (the male creative energy) of my nation beside the ever sporting *prakariti* (the female creative energy), lifting them up on to the jewelled platform of hope and desire, suspending them from the trunk of the *kadambru* tree, in the shape of *mahakul* eternal time by means of the rope of reverence and love, I am making them swing to motions of indestructible love, and am enjoying the highest bliss of the *Jhulan*. In this unique pleasure, we shall make only those who are our own, participators.

So much egotism, so much sense of national glory must exist, if the hidden truths of the glory of the *shas'tras* are to be realised. But as we have said, we are all like the *yaksha*, far from our sweet-hearts, fallen away from nature, without sentiment, and displaced from our position; we are strangers even in our own land, overcome by a foreign spirit even in our own homes. That is why the *Alaká* (the house of the *yakshas* or semi-angels) of the Purans has now been

The follower of the God Kuvera who is the hero of Kalidasa's Meghaduta.

† The place where the *yaksha* of Kalidasa was doomed to pass his exile.

reduced to a *Ramagiri†*, made difficult (of passage) by rough pieces of stone—that loving joy at constant union has been converted into weeping at a cremation ground—due to burdensome separation. But the times are favourable—a rainy season of sentiment has set in, the lightning flashes of national love occasionally light up the ten quarters (of the horizon),—the human heart which breeds sentiment, weighed down by a new sentiment, has come to look green and cool like the earth covered with (literally, clad in) crops,—the swing has been made ready, everybody is prepared,—there is wanting only the national inward characteristic.



Wilt not Thou come O Mother? Awaiting thee, we are moving the mass of the bones of recollection, are calculating the day of the *janmastami*\*, are thinking of the swings of the *jhulan*, come Mother!

\* The birth-day of God Krishna.

109. Referring to the *Janmastami* (the birth day of Sri Krishna), the *Jagaran* [Bagerhat] of the 5th September thus remarks:—

The *Janmastami*.

JAGARAN,  
Spt. 5th, 1909.

Tomorrow is the birthday of one who by dint of extraordinary genius and intelligence had been able to unite India and found the kingdom of righteousness some thousands of years ago. He once said "when righteousness suffers and vice predominates, I incarnate myself. For the deliverance of the virtuous, destruction of the sinful and the establishment of righteousness I am born in every *yug* (ason)." There is no reason to disbelieve these hope-inspiring words of the God-incarnate. It may be asked now: "Is not righteousness suffering in the present state of India? Does not vice predominate now? Has not the time arrived for the protection of the virtuous, destruction of the wicked and the establishment of righteousness? Now when the Brahmins are fallen away from their duties, Kshatriya power is dead in the country, trades have disappeared, the virtuous are oppressed, the rulers are indifferent to the discharge of their duties and are always active in enhancing the distress of the ruled, is it possible that God should forget India—his birth-place and the field of his actions? Will not his prophecy be fulfilled? The answer is in the affirmative. Those who have observed the sudden changes in the country, must have seen his presence also in them. Is not the *swadeshi* agitation an example of His mighty power? Is not His power felt in the new awakening in the country? Is not the idea which sweeps the whole country and shakes it powerfully the result of the working of the inspiration emanating from God?"

Before the spiritual power of this idea the power of the highly powerful has bent down in a short time like the *demons* Baka and Pulana. By this idea alone God will invoke and strengthen the Indian hearts. Oh servers of the country, ye believers and devotees, preserve very carefully this divine inspiration; adopt and serve it with undivided attention; and in time the kingdom of righteousness being established by it, India will become great in religion, truth and justice.

110. The *Daily Hitavadi* [Calcutta] of the 6th September has the following in an article under the heading "The *Janmashtami*" (the eighth lunar day of the birth of Sri Krishna):—

The *Janmashtami* (birthday of Sri Krishna).

DAILY HITAVADI,  
Sept. 6th, 1909.

After discussing the religious necessity of the incarnation of Krishna, and recalling the special characteristics of the incarnation, the writer proceeds:—

The desire fills our minds to-day, at this moment on this auspicious day of the *Janmashtami*—to awaken the new by repeating the old. That same dryness and decadence of the religious spirit, that same arrogance, that same poverty and destitution, that same powerful manifestation

† Krishna's maternal uncle who put Krishna's father and mother in prison.

of the popular power, that same terrific breath of Kansa's† prison, exist in India to-day; the past and the present are to-day blossoming with a new spirit-

will. Wilt Thou not come, O God, who art the Giver of all desires! Thou art the Saviour of the fallen! Thou savest us from humiliation! Wilt Thou not come?

‡ Krishna killed a mad elephant while entering the show ground presided over by King Kansa.

Wilt Thou not come as before as the destroyer of Kansa, the killer of a mad elephant,‡ and the person who rescued his father and mother from their bondage? It is from Thy lips that we

have heard that Thou art the wealth of the poor, the gem of the destitute. Wilt Thou not come to remove the devotional poverty of poor men like ourselves? It is Thou who hast spoken from Thy hallowed lips—Here follows a Sanskrit couplet which may be translated thus:—

If even the most wicked person be devoted to Thee whole heartedly and worship Thee intently, Thou givest him the rank of a pious man and becomest deeply attached to him, because he does not know anyone but Thyself. We also are, O Lord, similarly wicked, having no power, no strength and nothing



\* Krishna in his dwarf incarnation was promised by King Vali a tract of land large enough to be covered by his three footsteps; but he covered the entire universe with his three feet (an extra one emanating from his navel).

† The mother and father of Krishna, respectively.

‡ When Duryodhan, the head of the Kurus, ordered Draupadi, the wife of the five Pandava brothers, to be denuded, Krishna caused her sari to be lengthened the more that it was being taken off her person, and thus saved her from humiliation.

§ The creative principle conceived as a goddess.

|| Kali.

¶ The idea being that it is only a pressing necessity, which force men to invoke, Divine aid before its time.

of our own. We exist, and what also exists are Thyself and Thy memories:—It is by reviving those memories and remembering the affair of Thy taking in Vali over the piece of land just enough to be covered by Thy three footsteps\* as well as by being attached to our own country, own nation, and own religion, that we have become servants of Thy servants, (and) hence we call unto Thee in piteous voices to appear once before us in these evil days in Thy form which charms the world just as Thou didst in Thy incarnation as Sri Krishna in the Dwapara Yuga relieve the world of its burden, didst take down the stones which were on the breasts of Devaki and Basudeva, † didst save Draupadi from her humiliation in the eyes of the world ‡. Thou art full of bliss, affection, sweetness and knowledge. That is why meditating on the aspect of Sri Krishna on this day of *Janmashtami*, and praying for Thy advent, we engage ourselves in awakening the great power of Mahamaya § for the purpose of bringing about what is impossible during the time (as now), it being the period of the southern declination of Sun, when the gods are asleep. We obtained Sri Krishna once by worshipping Tara ||, and we shall obtain Sri Krishna again by worshipping Tara. So long as these evil days of ours continue, so long shall the *Janmashtami* be held before its time, so long shall the Mother be awakened

untimely. ¶

*SANJIVANI*,  
Sept. 1st, 1909.

111. The *Sanjivani* [Calcutta] of the 2nd September makes an urgent appeal to the leaders of public opinion in India political and religious, to set up without delay a strong agitation against the dispersal of the new Buddha relics out of India. Otherwise they would betray a lamentable lack of national feeling.

*KARMAYOGIN*,  
Sept. 3rd, 1909.

112. The *Karmayogin* [Howrah] of the 3rd September urges the holding of meetings all over India to protest against the dispersal of the newly found Buddha relics out of India.

*HITAVADI*,  
Sept. 3rd, 1909.

113. The *Hitavadi* [Calcutta] of the 3rd September argues that Buddha is held by the Hindus to be an incarnation of Narayan, and this coupled with the fact that he lived and

worked and died in India makes out a strong case against the dispersal of the recent Peshawar relics out of India.

*DAILY HITAVAD*  
Sept. 5th, 1909.

114. The *Dai'y Hitavadi* [Calcutta] of the 5th September feels bound to protest against any intention on the part of Government to disperse the recently-discovered Buddha

relics out of India. It is because the Indian people do not get infuriated at such an act as, say, the Christians would at the disposal of the Palestine remains over Europe, that Government can dare thus think of sundering a link which would bind India with China, Japan, etc.

*SHIKSHA*,  
Sept. 2nd, 1909.

115. The *Shiksha* [Bankipore] of the 2nd September also notices the proposal of His Honour the Maharaja Gaekwar to

Encouragement of Hindi.

convene a meeting of learned men to consider the question of making Hindi the one language of India and dwells upon the necessity of making Hindi the medium of instructions in schools, as education in English means an expenditure of a good deal of labour and money.

The paper also regrets that a learned Hindi scholar like Babu Basant Kumar Mitra, B.A. and B.L., at present Head Master of the Arrah Zilla School should not have attracted the notice of Government so that he might be employed in his legitimate sphere instead of vegetating and wasting his energy in the English line.

*SRI SANATAN DHARM*,  
Aug. 31st, 1909.

116. The *Sri Sanatan Dharm* [Calcutta] of the 31st August cries victory to His Honour the Gaekwar of Baroda for his convening a meeting to consider the question of Hindi as one language of India.



the teaching of the Hindi language as compulsory in his schools, with the ultimate object of making that language the one language of India.

# URIYA PAPERS.

117. The *Samvad Vahika* [Balasore] having written against Raja Baikanthauath De Bahadur as Vice-Chairman of the Balasore District Board and as Chairman of the Balasore Municipality, the *Uriya and Navasamvad* [Balasore] of the 25th August observes that the services of the Raja Bahadur as a whole merit recognition, and that the writings of its contemporary were prompted by party-feeling and malice.

URIYA AND  
NAVASAMVAD.  
Aug. 25th, 1909.

118. The *Samvad Vahika* [Balasore] of the 26th August advises the rate-payers of the Balasore Municipality to examine the minutes of the proceedings of the Balasore Municipality at their several sittings under section 34 of the Municipal Act, to examine the account books under section 71 of that Act, to examine the estimates under section 73 of the same, and to read the annual reports of the Commissioners, together with the orders of the Government passed on them under section 81, and observes that in this way they will be able to control the work of their representatives in the Municipal Council.

SAMVAD VAHIKA.  
Aug. 26th, 1909.

119. The *Nilachal Samachar* [Puri] of the 27th August states that the telegraph wire on the Kathjuri Railway bridge was cut on the night of the 24th instant by some unknown person. A portion of the wire was also stolen. As this has happened in several other places, it is desirable that the offending persons should be brought to justice and severely punished.

NILACHAL  
SAMACHAR.  
Aug. 27th, 1909.

120. The *Nilachal Samachar* [Puri] of the 27th August supports the objections of the Hindus in the United Provinces against the erection of a bridge on the Tribeni at Allahabad, which is looked upon as a holy place and where religious *melas* are held every year.

NILACHAL  
SAMACHAR.  
Aug. 27th, 1909.

The difficulty may be overcome by the Bengal and North-Western Railway Company by constructing the bridge at some other place.

121. The *Nilachal Samachar* [Puri] of the 27th August thanks His Excellency the Governor of Madras for recognising the Entrance Examination of the Calcutta University as a standard of qualification for candidates for Government service in that Presidency, for making Government scholarships awarded in that Presidency tenable in the Ravenshaw College, Cuttack, and for making a knowledge of Uriya compulsory in the case of those Government officers who are stationed in the Uriya-speaking districts of that Presidency. The *Utkaldipika* [Cuttack] of the 28th August makes similar observations.

NILACHAL  
SAMACHAR.  
Aug. 27th, 1909.

122. The *Garjatbasini* [Talcher] of the 28th August thanks the Chief of Talcher for establishing a new market in the Talcher town, which is said to have proved so successful as to keep people engaged in different bargains till 9 P.M. very day.

GARJATBASINI,  
Aug. 28th, 1909.

123. The *Garjatbasini* [Talcher] of the 28th August states that an important theft has been committed in Angul, whereby Babu Maguni Sinha Samanta, a relative of the late deposed Raja, has become a great sufferer. The Angul Police has not as yet been able to trace out the offenders.

GARJATBASINI,  
Aug. 28th, 1909.

124. The *Garjatbasini* [Talcher] of the 28th August states that two notorious robbers, named Raghab Naik and Kandarua Naik, residents of village Tentui, in Panchgarh, in district Angul, committed robberies in Athmallik, and that, though the Chief of Athmallik has issued warrants for their arrest through the Deputy Commissioner of Angul, the latter officer has as yet proved himself unable to find out the delinquents. The Angul Police should do its best to trace out the offenders.

GARJATBASINI,  
Aug. 28th, 1909.



UTKALDIPIKA,  
Aug. 28th, 1909.

125. The *Utkaldipika* [Cuttack] of the 28th August thanks His Honour the Lieutenant-Governor of Bengal for paying respect to the opinions of the non-official members of the Bengal Legislative Council and of public bodies in Bengal in connection with some of the provisions of the Calcutta and Suburban Police (Amendment) Bill by sending back the Bill to the Select Committee for re-consideration. This action on the part of His Honour has created favourable impressions on the minds of the public regarding His Honour's sense of justice. It is hoped that the objectionable provisions of the Bill will be cancelled or modified by the members of the Select Committee.

UTKALDIPIKA,  
29th, Aug. 1909.

126. The *Utkaldipika* [Cuttack] of the 28th August thanks His Excellency the Commander-in-Chief for giving encouragement to the educated Indian Military officers by declaring them capable of holding the appointments of Assistant Cantonment Magistrates and Cantonment Magistrates after a training of a certain period. This will no doubt encourage the educated Indians to enter the Military service.

UTKALDIPIKA,  
Sept. 28th, 1909.

127. The *Utkaldipika* [Cuttack] of the 28th August is of opinion that the Abkari policy of the Indian Government is calculated more to secure Abkari revenue, than to put salutary checks on the increase of drunkenness in the country. It is hoped that the Government will take such steps in connection with the situation of liquor-shops and the sale of liquor therein as to make the people believe that the Government has no other object than the good of the people at heart.

UTKALDIPIKA,  
Sept. 28th, 1909.

128. Referring to the Annual Administration Report of the Mayurbhanj State for 1907-1908, the *Utkaldipika* [Cuttack] of the 28th August observes that the State has shown improvement in every department, except the Excise and the Education. It is strange that the income of the State from the Abkari revenue increased in a famine year, thereby establishing the fact that the people, though they could overcome hunger, were unable to give up their habits of intoxication. The amount spent on the education of children belonging to the State was very small. It is hoped that the education grant of the State will be soon increased.

UTKALDIPIKA,  
Sept. 28th, 1909.

129. The *Utkaldipika* [Cuttack] of the 28th August gives an account of the proceedings of a Durbar held at Dhenkanal, with the object of awarding medals and giving titles to those subjects of the Dhenkanal Chief who had distinguished themselves by their liberality and goodness during the late famine in that State. The Political Agent, Orissa Tributary and Faudatory States, was present in the meeting and took a leading part. He distributed 8 gold and 22 silver medals among the distinguished recipients, and delivered a nice speech, which was translated into Uriya for the information of the audience. *Khillats* valued 8 rupees each accompanied the medals. Rajguru Sri Surbananda Shiddh Brahmachari and Mahanta Bairagi Charan Das, who being members of certain religious orders were unable to accept worldly honours, were thanked for their goodness and asceticism. The Durbar was attended by about 3,000 persons. The Durbaris were served with sweetmeats and other eatables in the evening.

URIYA AND  
NAVASAMVAD,  
Aug. 28th, 1909.

130. The *Uriya and Navasamvad* [Balasore] of the 25th August draws the attention of the public to an appeal made by Rai Madhusudan Rao Bahadur for assistance, with a view to provide the Victoria High School in Cuttack with a *pucca* house. The institution which was at first a Middle English school and which has gradually developed into an unaided high school, is doing excellent work in Cuttack. The Managing Committee presiding over the affairs of the institution, has resolved to erect a new house at an estimated cost of Rs. 20,000, the whole of which amount will have to be raised by public subscription. The gentry and nobility in Orissa are exhorted to subscribe to the building fund.



131. The *Garjatbasini* [Talcher] of the 28th August gives an account of the proceedings of a meeting of Jubaraj Students' Association held at Talcher under the presidency of the Chief of that State, and observes that the students reading in the various institutions in that State were seen to take interest in those proceedings, which were literary and educational in character.

GARJATBASINI,  
Aug. 28th, 1909.

A special meeting of the Jubaraj Students' Association in Talcher.

132. The *Utkaldipika* [Cuttack] of the 28th August draws the attention of the public in Orissa to the proceedings of the annual meeting of the Bengal National College held at Calcutta on the 14th instant, and observes that the patriotism and self-sacrifice of Sir Gurudas Banerji in connection with that institution should induce the educated gentlemen in Orissa to pay proper attention to the course of national education in that Province.

UTKALDIPIKA,  
Aug. 28th, 1909.

The Bengal National College held out as an example to Orissa.

133. The *Uriya and Navasamvad* [Balasore] of the 25th August states that a crocodile in a tank at Jasotikri, in Akhuapada, has wounded an old woman and has killed many goats. It should be killed at an early date.

URIYA AND  
NAVASAMVAD,  
Aug. 25th, 1909.

A dangerous crocodile in Akhuapada.

134. The *Uriya and Navasamvad* [Balasore] of the 25th August states that the bamboo bridge on the Reba river, in Thana Dhamnagar, district Balasore, is not in a satisfactory state, and that a woman of the Pan caste, while passing over the bridge, fell into the river and was drowned.

URIYA AND  
NAVASAMVAD,  
Aug. 25th, 1909.

The bamboo bridge on the Reba, in the Balasore district, not in a satisfactory state.

The *Utkalbarta* [Calcutta] of the 28th August confirms the above statement.

135. The *Nilachal Samachar* [Puri] of the 27th August states that five persons were bitten by snakes at Mahahala, of whom two lost their lives. It is said that snakes prevail in the rainy season in that part of the country.

NILACHAL SAMACHAR,  
Aug. 27th, 1909.

Two deaths due to snake-bite.

136. The *Utkalbarta* [Calcutta] of the 28th August states that two boys, belonging to village Chikinia, in the Cuttack district, while crossing the river Hausua by the help of the tails of two cows, got their holds loosened and were drowned.

UTKALBARTA,  
Aug. 28th, 1909.

Two deaths due to drowning.

137. The *Utkalbarta* [Calcutta] of the 28th August states that a tiger in Rairakhole has killed about 100 men and women, and is committing depredations in various ways.

UTKALBARTA,  
Aug. 28th, 1909.

A man-eater in Rairakhole.

138. The *Utkaldipika* [Cuttack] of the 28th August states that a young Brahman belonging to Debidwar, in the Jajpur town, was killed by snake-bite.

UTKALDIPIKA,  
Aug. 28th, 1909.

A case of snake-bite.

139. The *Garjatbasini* [Talcher] of the 28th August states that a cessation of rain in Angul has injuriously affected the *beali* crop there.

GARJATBASINI,  
Aug. 28th, 1909.

The state of *beali* crop in Angul.

140. The *Utkalbarta* [Calcutta] of the 28th August states that the Agricultural operations are proceeding in full speed in Jajpur, that the *beali* is being harvested there, and that paddy sells at 23 seers per rupee.

UTKALBARTA,  
Aug. 28th, 1909.

Weather and agriculture in Jajpur.

141. After giving an account of the proceedings of an annual meeting of the Orissa Agricultural Association, held at Vidyadharpur Government Agricultural Farm near Cuttack, under the Presidency of Mr. Commissioner Levinge, the *Utkaldipika* [Cuttack] of the 28th August goes on to observe that the results of experiments held at different places should have been noted in the report read at the meeting, and that the produce per acre should also have been mentioned in it. The names of the agriculturists, who succeeded best in their operations, should also have been mentioned in the report for the encouragement of the public. The writer hopes that these omissions will be supplied in future reports.

UTKALDIPIKA,  
Aug. 28th, 1909.

Observations on an annual meeting of the Orissa Agricultural Association.

142. The *Utkaldipika* [Cuttack] of the 28th August states that the prospects of the standing crop in Khurda, in the Puri district, are good.

UTKALDIPIKA,  
Aug. 28th, 1909.

The paddy crop in Khurda.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 11th September, 1909.

B. S. Press—11-9-1909—209X—97—J. A. M. and others.







REPORT (PART II)  
ON  
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL  
FOR THE  
Week ending Saturday, 11th September 1909.

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CONFIDENTIAL

REPORT

NATIVE-OWNED ENTERPRISES

Week ending Saturday, 11th September 1954

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Prish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 58, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.	300
11	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Musalsman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 68, retired Head-master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

**ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.**

1	"Day's News"	Calcutta	Daily	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin"	Ditto	Weekly	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
3	"National Daily"	Ditto	Daily	Babu Premananda Bharati, age 50, Hindu	500



LIST OF NATIVE-CYED INDIAN TRIBES  
BY THE BUREAU OF INDIAN AFFAIRS

THE BUREAU OF INDIAN AFFAIRS

Tribe	Number of Members	Location
Adirondack	1,000	Adirondack Park, New York
Algonquian	2,500	Algonquin Park, Ontario
Appalachian	1,500	Appalachian Mountains, North Carolina
Arctic	500	Arctic Circle, Alaska
Atlantic	1,200	Atlantic Coast, Virginia
California	3,000	California, United States
Colorado	1,800	Colorado, United States
Connecticut	1,000	Connecticut, United States
Delaware	1,200	Delaware, United States
Dakota	2,000	Dakota, United States
Dominion	1,500	Dominion, United States
Durham	1,000	Durham, United States
Florida	1,500	Florida, United States
Georgia	1,800	Georgia, United States
Idaho	1,200	Idaho, United States
Illinois	1,500	Illinois, United States
Indiana	1,800	Indiana, United States
Iowa	1,500	Iowa, United States
Kansas	1,800	Kansas, United States
Kentucky	1,500	Kentucky, United States
Louisiana	1,800	Louisiana, United States
Maine	1,200	Maine, United States
Maryland	1,500	Maryland, United States
Massachusetts	1,200	Massachusetts, United States
Michigan	1,800	Michigan, United States
Minnesota	2,000	Minnesota, United States
Mississippi	1,500	Mississippi, United States
Missouri	1,800	Missouri, United States
Montana	1,500	Montana, United States
Nebraska	1,800	Nebraska, United States
Nevada	1,200	Nevada, United States
New Hampshire	1,000	New Hampshire, United States
New Jersey	1,200	New Jersey, United States
New Mexico	1,500	New Mexico, United States
New York	1,800	New York, United States
North Carolina	1,500	North Carolina, United States
North Dakota	1,800	North Dakota, United States
Ohio	1,500	Ohio, United States
Oklahoma	1,800	Oklahoma, United States
Oregon	1,200	Oregon, United States
Pennsylvania	1,500	Pennsylvania, United States
Rhode Island	1,000	Rhode Island, United States
South Carolina	1,200	South Carolina, United States
South Dakota	1,800	South Dakota, United States
Tennessee	1,500	Tennessee, United States
Texas	1,800	Texas, United States
Vermont	1,000	Vermont, United States
Virginia	1,500	Virginia, United States
Washington	1,200	Washington, United States
West Virginia	1,000	West Virginia, United States
Wisconsin	1,800	Wisconsin, United States
Wyoming	1,500	Wyoming, United States

Tribe	Number of Members	Location
Alabama	1,500	Alabama, United States
Alaska	500	Alaska, United States
Arizona	1,200	Arizona, United States
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Nebraska	1,800	Nebraska, United States
Nevada	1,200	Nevada, United States
New Hampshire	1,000	New Hampshire, United States
New Jersey	1,200	New Jersey, United States
New Mexico	1,500	New Mexico, United States
New York	1,800	New York, United States
North Carolina	1,500	North Carolina, United States
North Dakota	1,800	North Dakota, United States
Ohio	1,500	Ohio, United States
Oklahoma	1,800	Oklahoma, United States
Oregon	1,200	Oregon, United States
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South Dakota	1,800	South Dakota, United States
Tennessee	1,500	Tennessee, United States
Texas	1,800	Texas, United States
Vermont	1,000	Vermont, United States
Virginia	1,500	Virginia, United States
Washington	1,200	Washington, United States
West Virginia	1,000	West Virginia, United States
Wisconsin	1,800	Wisconsin, United States
Wyoming	1,500	Wyoming, United States

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Alabama	1,500	Alabama, United States
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Arizona	1,200	Arizona, United States
Arkansas	1,500	Arkansas, United States
California	3,000	California, United States
Colorado	1,800	Colorado, United States
Connecticut	1,000	Connecticut, United States
Delaware	1,200	Delaware, United States
Dakota	2,000	Dakota, United States
Dominion	1,500	Dominion, United States
Durham	1,000	Durham, United States
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South Carolina	1,200	South Carolina, United States
South Dakota	1,800	South Dakota, United States
Tennessee	1,500	Tennessee, United States
Texas	1,800	Texas, United States
Vermont	1,000	Vermont, United States
Virginia	1,500	Virginia, United States
Washington	1,200	Washington, United States
West Virginia	1,000	West Virginia, United States
Wisconsin	1,800	Wisconsin, United States
Wyoming	1,500	Wyoming, United States



## II.—HOME ADMINISTRATION.

## (a)—Police.

826. The *Amrita Bazar Patrika* declares that the arrest of innocent

AMRITA BAZAR  
PATRIKA,  
1st Sept. 1909.

The Nimtollah arrests.

persons—with its terrible shock, suspense and humiliation—has become a sort of every day diversion of the police. The seizing of the person of a subject and depriving him of his liberty should not be undertaken without grave and adequate reason. But case after case in quick succession shows how lightly the police view this most serious and responsible of their duties. They would arrest first and think of the grounds of suspicion, not to speak of proofs of guilt, afterwards. This extraordinary conduct of the police is explained by the people on the supposition that they act on the prevailing principle *agu lath, pichu bat*,—first arrest and then secure evidence. And no wonder they should act on this principle for so far as the information of the public goes, the police have never been taken to task for arresting innocent men, holding high positions in society, on the information of unscrupulous spies or informers. Now that the rule of the "Policeman's Friend" is over, it is strange that such reckless interference with the liberties of the subject should be countenanced.

827. The *Amrita Bazar Patrika* observes that in its Resolution on the

AMRITA BAZAR  
PATRIKA,  
6th Sept. 1909.

The police in Eastern Bengal and Assam.

annual report of the working of the police in Eastern Bengal and Assam, the Local Government has given a very good certificate to the "personnel" of the force. His Honour talks of the police being overburdened with work on account of "violent political agitation." The journal wishes His Honour had been more explicit on this point and had given some instances in support of his assertion for, so far as the people are concerned, they are not aware of any sort of violence. On the contrary it is well known how the people have been violently hustled and a general sense of insecurity and so-called unrest created by the lawless acts of the "guardians of the peace." Never has any erring police official been taken to task for his *zabardast* or illegal acts, however well established. On the other hand when any aggrieved party has sought redress against Magisterial or police acts, Government has sided with the latter, forgetting altogether that though official prestige has to be maintained, the people have claims upon Government for protection against official vagaries.

828. Commenting on the Government Resolution on the working of the

BENGALUR,  
7th Sept. 1909.

Police in East Bengal.

police in Eastern Bengal and Assam, the *Bengalee* states that the confidence of the public and of the High Court in the honesty of the police has been so rudely shaken that any attempt to justify their action in a public document is liable to be interpreted as extremely hypocritical and delusive. Statistics are unfortunately at variance with actual occurrences, and it is difficult for the public to believe that the former are right and the latter wrong. The journal is confident that the statistics which His Honour quotes, would not for a moment stand exposure to the light of facts, and that the police have persisted merrily in their traditional methods without any signs of a returning conscience. It declines to believe, on the testimony of events which have actually happened in the province, that the police have improved or are on the threshold of improvement or that earnest and genuine efforts have been made to improve them. At the same time it is agreeable I surprised to find the Lieutenant-Governor of the new Province reading homilies to his subordinates by means of a Resolution, but public opinion, which is the surest test of the character of an administration, is unable to set its seal on the high eulogy which the Resolution has conferred on the police.



## (b)—Working of the Courts.

AMRITA BASAR  
PATRIKA,  
2nd Sept. 1909.

829. The *Amrita Basar Patrika* regards this case as a sample of the manner in which *swadeshi* matters are dealt with by the Magistracy and judiciary generally speaking.

Goila *swadeshi* case.

Although the accused in the case has gone through untold troubles, they have not been in vain, since through them the unjustifiable official attitude towards *swadeshi* is made manifest in an indelibly impressive way. His trials and tribulations illustrate how the anti-*swadeshi* bias is unconsciously imported even into the law Courts.

BENGALUR,  
2nd Sept. 1909.

830. The *Bengalee* is of opinion that the punishment awarded to the accused in this case is excessive. In the first place the accused should have been warned, and if after the warning he still persisted in circulating the publication, there would have been some justification for the severe punishment which has been inflicted. As it is there is none.

The *Swaraj* case.

AMRITA BASAR  
PATRIKA,  
6th Sept. 1909.

831. Commenting on the judgment on this case, the *Amrita Basar Patrika* states that, although the Chief Presidency Magistrate, Bombay, held that, the article which was the subject matter of prosecution was seditious, many distinguished lawyers of Bombay held a different view altogether. Mr. Rees (M.P.) contends that no political agitation in India can be constitutional, and in this he only expresses a view which is shared by a considerable section of the officials. Such being the case, there is nothing to be surprised at if the Magistrate should be so emphatic in holding the matter in question to be seditious, considering that the Indian law on sedition has been made so elastic of late. In the present case, the journal thinks there was no occasion to make a mountain out of a molehill. The parcel containing copies of *Swaraj* was detained by the Collector of Customs for more than a fortnight before it was delivered. Had Mr. Modak been warned as to the questionable nature of the matter, he would have been kept from running into danger and there would have been no necessity for starting a State prosecution which serves no useful purpose.

The *Swaraj* sedition case.

## (d)—Education.

BENGALUR,  
1st Sept. 1909.

832. According to the *Bengalee* no one has a greater opportunity of doing good than the teacher in and outside the class room.

Sir John Hewett on the situation in Aligarh College.

Students are after all human beings, highly impressionable and with their minds ready to be swayed by the movements of the age. Repression is not the true policy to guide or lead them. The teacher should have the imagination to place himself in their position and, aided by the power of sympathy, correct their mistakes, if there are any, and lead their youthful minds in to channels which will benefit them and their country. Coercion is a feeble instrument of Government and is futile in the governing of young men unless behind it there is deep sympathy, coercion being only a temporary expression of it.

## (h)—General.

BENGALUR,  
2nd Sept. 1909.

833. The *Bengalee* declares it is useless to disguise the fact that the feeling is daily growing deeper and deeper in the mind of the Hindu community in India that they are being treated by Government with less consideration than that shown to the Muhammadan community. The system of class representation has indeed thrown a veritable apple of discord into the midst of the people, although there has not been the least desire on the part of either Hindus or Muhammadans to give offence or to aggravate a situation which is not of their creation. The Hindus do not grudge the considerate

Differential treatment between Hindus and Muhammadans.



treatment which is being accorded to the Muhammadans. What they do complain of is that the Hindu community should be treated in a wholly different fashion. In these days to be a Hindu is to be in Government's bad book. While the Hindu representation of the middle class in Bengal in connection with the Reform Scheme has been ignored, the Muhammadan leaders have been taken into confidence and have had endless conferences with the authorities at Simla and elsewhere about the regulations which affect their community. Such differential treatment is certainly not calculated to improve the attitude of the Hindu community towards Government. Already there is a talk of the formation of a Hindu league for the protection of the interests of the community; Government by the policy it is adopting, having prepared the way for the formation of these class leagues. The differential treatment has created a painful impression on the mind of the Hindu community as to the attitude of Government in regard to them. The feeling is gaining ground that because of their agitation for legitimate rights, Government does not like them. The impression may be wholly unfounded, but that it exists and is widespread cannot for a moment be doubted.

834. The *Amrita Bazar Patrika* observes that for more than a year Midnapore was in a state of mourning, as it were, not knowing peace of mind and lightness of heart. And if Midnapore has suffered so terribly, it is not because there was a conspiracy against the officials, but because it was just the other way about. In an interview which a representative of the journal had with the District Magistrate, the latter, in reply to an enquiry, is reported to have said that the police had laid facts before him which had convinced him of the complicity of the accused. Three times the question was repeated "Are you sure, Sir, of their guilt?" And three times the answer was in the affirmative. Subsequent events have, however, shown that it was after launching the prosecution that efforts were made to make the evidence *pukka*.

835. Referring to the deportees, the *Bengalee* asks Lord Morley what he expects to gain by wounding the self-respect of men in their position, and what he expects to gain by placing a stigma, at once unmerited and insulting to self-respect, on educated Indians generally. The prison is becoming under the present Government a temple of honour.

836. According to the *Amrita Bazar Patrika*, the Under-Secretary of State's quoting Mill to prove that the policy of repression was justifiable on the ground that the people of India would not co-operate with the authorities for the suppression of crime, shows to what extremities people are driven to justify what cannot be justified. The journal has shown times out of number, how impossible it is for the people to help in putting down crime when Government with all its boundless resources and means of information has not been able to obtain a clue to anything like organised crime. As a matter of fact there is no such thing as criminal machination of the kind, the supposed existence of which has brought so much trouble on India. Nevertheless the belief in a wide-spread network of some mysterious criminal organisation is still persisted in. And after all the recent exposure of the inventiveness on the part of the police to furnish proofs in support of the "organised crime" theory, and other manifested demonstrations of interested exaggerations and misrepresentations with regard to the situation in India, the Under-Secretary of State is found repeating in Parliament the old story of the want of popular co-operation in the suppression of imaginary crime.

837. The *Bengalee* is of opinion that class representation is calculated to create differences where there are none and accentuate them where there are any. The dying embers of racial and class hatred have been re-kindled by this most unwise step on the part of Government which, being committed to a bad principle, must reap what it has sown.

838. The *Bengalee* is surprised at the order of the Bombay Government prohibiting the Sheriff from presiding at a meeting to consider the status of the British Indians in the Transvaal. The Government lays down the dictum that no Sheriff should

AMRITA BASAR  
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preside over political meetings, which, in other words, means that the Sheriff for the time being must cease to exercise his rights as a citizen for the empty honours of the shrievalty. The journal questions whether any self-respecting citizen will consent to accept the appointment under such humiliating conditions. Government is becoming more and more sensitive about political meetings and the best thing it could do would be either to redress popular grievances or stop all political meetings. In any case it is hoped that a strong Town Hall meeting will be held in Bombay in vindication of the rights of Indians in the Transvaal and as a protest against the Government order.

AMRITA BAZAR  
PATRIKA,  
6th Sept. 1909.

839. The *Amrita Bazar Patrika* states that with the advent of the English in India came peace and order and the people found breathing time. They found masters who not only could protect them, but were willing to do so, and were grateful. But slowly and surely British rule has been supplanted by what may be called "Police rule" which is like a wedge driven between the rulers and the ruled. And now, in the place of deep affection, profound veneration and fervent gratitude, disappointment and discontent are seen all round. Why should this police rule be introduced? Why should there be a difference between the ruled and the rulers, and this difference artificially created by the introduction of police rule? The once happy people of India—happy under British rule—are no longer happy, neither are the once happy administrators of India any longer so.

BENGALER,  
7th Sept. 1909.

840. Referring to the exclusion of Indians from the higher appointments in certain departments, the *Bengaler* states that the arm of political injustice is being effectively employed in the Educational and Scientific Departments and also in keeping Indians in a backward state. It would affect the prestige of the ruling caste if any member of the subject race were to show intellectual superiority. It seems to be a settled policy with Lord Morley to give full effect to the policy of ostracising Indians from the higher branches of the scientific departments. The journal can scarcely believe that considering the feeling of self-respect which is growing among the people, Sir Edward Baker would be a party to adding to the popular sense of humiliation which this new departure in the policy contemplates.

### III.—LEGISLATION.

TELEGRAPH,  
23th Aug. 1909.

841. The *Telegraph* declares that, so long as Government cannot and do not explain their unnatural haste in getting the Bill passed, they must be prepared to be taxed with displaying indifference to the cause of the public and with a desire to so strengthen the hands of the metropolitan and suburban police as to make them the real arbiters of the destinies of the ten millions or so of people inhabiting the capital and suburbs. There are no riots, no conspiracies, no assaults on the police or constituted authority to necessitate the conferment of additional power on the police, and yet the authorities are almost impatient of the slight delay that there must be under the law regulating the procedure of Legislative Councils.

INDIAN NATION,  
30th Aug. 1909.

842. The *Indian Nation* is glad that the Government has at the last moment saved itself from a grievous blunder by referring back the Police Bill to the Select Committee for further mature consideration in the light of public criticism and the opinion of the High Court. It is desirable that the new Act should be so framed as to secure the object in view without being an offence to citizens or an instrument of oppression in the hands of the police.

INDIAN MIRROR,  
7th Sept. 1909.

843. The *Indian Mirror* states that the fact that the judicious and considerate action of Sir Edward Baker with regard to this measure has evoked unstinted praise from all quarters, ought to be an object lesson to Government. Much of the unrest prevailing in the country will easily be allayed if more deference is paid to public opinion, and if less regard is had to the fetish of prestige. At present, no question is of such absorbing interest



as the improvement of the police. Recent events have shown too clearly that the present system of police administration is far from being one that can command public confidence. The inhabitants of Northern Calcutta have not yet forgotten the scenes of police hooliganism in connection with the Beadon Square riots. Things like these should be made impossible, those entrusted with the maintenance of law and order being made to conform to law and order themselves. The Government should pay due heed to public opinion, as it has done in connection with the Calcutta Police Bill; while the people on their part should render every assistance to the authorities in the preservation of public peace and order.

814. Referring to the facts brought to light regarding confessions made by certain innocent persons in the Ferozepur murder case, the *Amrita Bazar Patrika* feels it its

Law regarding confession.

duty to move Government to modify the law relating to confessions. The Naraingarh outrage case, the Barrah dacoity case, the Midnapore conspiracy case, the Rangpur mail robbery case and a number of others afford ample food for reflection and furnish unquestionable ground for the question—whether or not the Legislature should be moved to put some safeguard against convicting a person on his own bare confession. When instance after instance is found indicating clearly and indubitably how confessions are habitually and systematically extorted from innocent persons by the police, and when it is seen that without the least scruple or compunction the same police endeavour to get innocent people punished, nay, more often than not, sentenced to death by Judges, who do not seem to realise the awful responsibility of sentencing a fellow-man to death on such confessions, the journal cannot but think that it is high time the Legislature stepped in and put a stop to such appalling travesty of justice.

AMRITA BAZAR  
PATRIKA,  
7th Sept. 1909.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

845. The *Hindoo Patriot* does not understand why the zamindar should be called upon to do everything for his tenants when the Government in its solicitude for them has taken upon itself many of his duties. Although owing to the legislative measures of Government the relations between the zamindar and the raiyat is not as smooth as it ought to be, yet the zamindar is never slow to help him in his difficulties and relieve him in his distress. The calamity from which the villagers mainly suffer is malaria, and it is not in the powers of the zamindars to protect them from its ravages unless Government comes forward with a comprehensive scheme of sanitary improvement and systematic drainage, not only in large towns, but also in the villages. So long as Government is indifferent to these matters, no amount of sympathy, however deep and active, on the part of the zamindars will be of any avail.

HINDOO PATRIOT,  
2nd Sept. 1909.

846. The *Amrita Bazar Patrika* is afraid that the manner in which Government is going to grapple with the malarial problem is not likely to produce the desired effect. The popular view on the subject is that the people do not get sufficient wholesome food and good drinking water, their vitality being thereby lowered. This is one of the main causes, but there are, besides, secondary and immediate causes which are almost as potent for evil as the increasing poverty, e.g. defective drainage caused by embankments and canals, stagnant pools, silting up of streams and lakes, the formation of marshy tracts, etc. These subjects, and not merely quinine and mosquitoes, should engage the serious attention of Government if any real advancement is to be made in combating the epidemic.

AMRITA BAZAR  
PATRIKA,  
4th Sept. 1909.

#### VI.—MISCELLANEOUS.

847. In a recent speech in Parliament, Mr. Rees is reported to have said that in India no agitation can be constitutional. Commenting on this, the *Amrita Bazar Patrika* states that though not in theory, in practice something like this doctrine

AMRITA BAZAR  
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is being followed in India at this moment, otherwise how can the *Swadeshi*-baiting, which is so general, be accounted for? Not only the active, but even the passive form of *Swadeshi*, which is nothing more than agitation for the revival of the dying or dead industries of the country is sought to be suppressed. How otherwise can the attempts at prohibition of legitimate demonstrations and suppression of the right of public speech be explained? How can the deportations be understood except on the supposition that the deportees were believed by the authorities to have been the leaders of agitation?

BENGALUR,  
1st Sept. 1909.

848. The *Bengalee* says that Sir Edward Baker has rightly observed that the real work in connection with Co-operative Societies must be done by "voluntary helpers."

Government Resolution on Co-operative Societies. But popular sympathy can only be secured if the officials show some confidence in the people. The truth is that the spirit of co-operation has received a rude check by the pursuit of a policy of want of confidence, which reached its climax in the partition of Bengal. So long as this policy is maintained and accentuated by the unsympathetic conduct of district officials, it would be idle to expect any active co-operation between the local officials and the local leaders. Sir Edward Baker has laid down how work should be done in future. His Honour should now insist upon his subordinates following his sympathetic course of action. The public are beginning to realise the possibilities for good which the movement possesses, and they would render practical assistance if they were satisfied that the officials would treat them in a spirit of confidence.

BENGALUR,  
1st Sept. 1909.

849. The Bankura correspondent of the *Bengalee* writes as follows:—

#### HOOLOGANISM.

During our present *Swaraj* mild and quiet Bankura has been wedded to lawlessness. Hooliganism runs rampant in the town, and it is no exaggeration to say that it was only the other evening that a gazetted office was molested at the very doors of the Magistrate and the crime goes undetected. Only a few months back the family of the Judge's *Sheristadar*, a very quiet and orthodox family, were molested, and even the females did not escape, by a Muhammadan rogue who happens to be the *chef* of the redoubtable Kumar. It is said that on complaint being made privately to the Kumar, he dismissed it, adding insult to injury as the man had the cheek to complain against one of the "four gems" of the Royal Court. Are these not sufficient evils for the day to draw the serious attention of the higher authorities? Will there be no change in the *personnel* after five years of experiment?

850. The more the *Indian Mirror* considers the situation, the more it is disheartened over the future of India. There is a class of Indians who have conjured up glorious

INDIAN MIRROR,  
2nd Sept. 1909.]

The coming congress at Lahore. visions of *Swaraj* for India, but how are they going to bring it about? Leaving aside the Hindu-Muhammadan question, there is not unity even among the Hindus themselves. Formerly they laboured under the disadvantage of the social caste system, but now there has arisen the political caste system which has given birth to a number of political parties among the people, *e.g.*, the moderates, the extremists, the moderate extremists, the ultra moderates, the extremists disguised as moderates, and so forth. There are some who are opposed to the separate representation of Muhammadans in the Reform Scheme. But on looking into the matter a little more closely and dispassionately, it will be found that an equal representation of Hindu interests is not a very easy matter. For this reason the journal looks forward with grave anxiety to the coming congress at Lahore.

BENGALUR,  
3rd Sept. 1909.

851. Commenting on the observations made by the London correspondent of a contemporary regarding the situation in Bengal and the Reform Scheme, the *Bengalee* says that a congress speaker faithfully reflected the public sentiment when he said that if there was no hope for a modification of the partition, there was no hope for the conciliation of Bengal or the securing of the co-operation of the people in the successful working of the Reform Scheme. The proper and natural way to allay the unrest which

An English correspondent on the situation.



continues despite the promulgation of the Reform Scheme would have been to remove the root cause of the unrest—the redress of the great popular grievance of Bengal. This, however, was not done; and to put down the excitement, further measures of repression were resorted to, nine Bengalis being deported without a trial. Such an act of unheard of harshness, in violent conflict with the elementary principles of justice, is not the royal road to conciliation. A straightforward and direct policy is the simplest and the best, and the simple expedient of a partial modification of the partition would long ago have brought back contentment and happiness to the people of Bengal.

G. C. DENHAM,

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of Police, Bengal.*

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*The 11th September 1909.*



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E. C. DUNN